

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., February 23, 1928

NEW SERIES
VOLUME XXX. No. 8

Wire your representative or senator in Jackson to vote against the bill that would legalize boxing.

East Mississippi Normal will be held at Clarke College for six week beginning in June.

The program for the State S. S. and B. Y. P. U. Convention at Hattiesburg has been printed.

The church at Lena on Sunday called Rev. C. J. Olander as pastor, in connection with half time at Harperville.

P. E. Cullom, one of our Mississippians at the Louisville Seminary, has accepted the call to Sligo Church in Kentucky.

Simultaneous revival meetings will be held in the churches of Birmingham March 25 to April 8 under direction of Home Board evangelists.

Dr. J. L. Gross, a native of Georgia, psator in Selma, Ala., Houston, Texas, and Kansas City, died recently as a result of an automobile accident a month before.

Pastor W. W. Grafton and the church at Sledge are rejoiced that their building nears completion. It has ample Sunday School rooms, will seat 500 and is brick veneered.

We are sorry to learn of the continued illness of Prof. Boothe Lowrey since his operation in a hospital in Memphis. He is with his son, Mr. Perrin Lowrey in Louisville, Ky.

The Flora W. M. S. has assumed the responsibility of clothing three of the girls at the Baptist Orphanage. The Sunday School will furnish a room; the Junior department another, and the Men's Class another.

Pastor D. W. Moulder says there will be a Bible Institute and Sunday School Normal at Beulah Church, Polkville, March 6-9, day and night, taught by Rev. W. L. Meadows of Morton. All preachers, Sunday School workers and deacons invited.

What is said to be the longest concrete bridge of its kind in the world was opened across Lake Ponchartrain near New Orleans last week. It is nearly fifteen and a half miles in length, in the Old Spanish Trail, which runs from Florida to California.

Evangelist J. W. Hickerson says: "We had a splendid meeting with Rev. Carl S. Stephens at Grandview Church in Oklahoma recently. There were thirty-five additions, twenty-nine of them for baptism. Brother Stephens has a good work on that field." He could help in other meetings April 15-May 15.

You will notice from the announcement in The Children's Circle that the amount necessary to furnish the room at the Orphanage has been secured, and that now the Circle proposes to pay the board of a young lady at the Bible Institute. Hitherto the Women's Missionary Societies have been giving this scholarship. At their request Dr. Gunter undertook it and now the children take it off his hands. By this means they help the whole denominational program.



DR. F. F. BROWN
Knoxville, Tenn.

Speaks at S. S. and B. Y. P. U. Convention.

O YEZ!

Hear ye! Hear ye! All Baptists of the State of Mississippi! All Hattiesburg joins in a unified chorus in extending to everyone who is interested in furthering the cause of the Master of Life a cordial invitation to come and dwell with us March 20-22. On these two days will be held what we hope to be the greatest State Sunday School and B. Y. P. U. Convention ever held in the state.

For weeks we have been making plans to house TWO THOUSAND delegates. A place will be waiting for you; so COME ON!

So far as lodging, breakfast and religious instruction are concerned, we promise them in indefinite amounts. In short, every prospect pleases, so come and stay awhile. This Convention, we dare say, will be long on enthusiasm, and we hope not short on technique. It will abound in hospitality and not rebound to the extreme of importunity. Far enough away we are to give you a pleasant journey here, and not so far as to tire you.

Lastly, come and see your college—MISSISSIPPI WOMAN'S COLLEGE—for it belongs to you. See how it makes good on its slogan—"The school with a Mission". See our Buildings. Meet the faculty, get acquainted with the student body. See Woman's College while it is running, and you'll never more wonder why President Johnson grows eloquent in his reports to the State Convention.

Again we say: DO COME.

—L. C. Bradley,
Gen. Chairman.

Under a new law in Japan 10,000,000 more people are given the right to vote. Males 25 years old, not dependent on the state for support, sane, never convicted of felony, able to read and write, may vote. Formerly only tax-payers voted.

In President McDaniel's address to the Southern Baptist Convention last year he insisted that the only kind of education to which the Convention is committed is theological education. His address was referred to a special committee and now this committee comes up with a report recommending discontinuance of theological education in one of our institutions and the continuance of the Education Board. Surely the wind bloweth here it listeth and changes every now and then.

Baptists do not seem to be specially successful in observing "anniversaries". We have observed some several of these denominational affairs and have never seen one that resulted in much material benefit, from the "Judson, centennial" (now mostly forgotten) on down the line. Old Testament feasts were mostly anniversaries, but the New Testament idea is mostly looking ahead. Somehow our folks don't take to celebrating the past much. They are like Paul, forgetting the things that are behind and pressing on to the things that are before. The best is yet to be.

Now and then we hear of somebody who was rich and didn't know it; that is had a large property bequeathed to him and never learning of it, lived and died in ignorance of it, and in poverty as a result of this ignorance. It must be a great misfortune to be rich and not know it. But is it not worse to be poor and not know it? There are people who imagine they are rich because they are carrying loads of gold or bonds or lands on their shoulders, and all the while, they are impoverished in soul, in the finest experiences and most worthy traits of character. It is not what you have on the outside that makes you rich, but what you are on the inside. "Thou sayest I am rich and have gotten riches and have need of clothing; and knowest not that thou art the wretched one and miserable, and blind and naked." It is bad to be poor and not know it.

We have received from almost every section of the South letters approving the position taken by the Western Recorder in regard to items proposed for Convention action in the report of the Southern Baptist Convention Efficiency Committee, published in the Baptist press early in January. Perhaps more have expressed approval of our editorial on the Baptist Bible Institute than on other agencies the service of which would be affected by the proposals of the Committee. We are glad to note that the comments in the majority of our papers which have come to our attention are generally to the same effect—that is, against the propriety of an invasion by a Convention vote of the faithful work of the faculty and trustees of that institution in developing their methods of service. We doubt if there has been in the history of the denomination any institution developed by Southern Baptists so wonderfully and to the supplying of such great needs in so brief a while.—Western Recorder.

INDESTRUCTIBLE FOUNDATIONS

B. H. Lovelace, D.D.

"If the foundations be destroyed, what can the righteous do?" Psalm 11:3.

The Bible is a thoroughly practical book. One of the many evidences of its divine inspiration is the fact that it is applicable to all times and conditions. "No prophecy is of private, or special interpretation". But "they were written for our admonition, upon whom the ends of the ages are come." If the Psalmist were living today he could not possibly have suggested a more pertinent text for our careful and prayerful consideration.

We are living in an age of crumbling foundations. In our own day we have seen the foundations of governments give way; we have seen the foundations of world commerce destroyed; we have seen the foundations of civilization all but shattered; and that too, at a time when we were making our proud boast that such a thing was an utter impossibility. All of these things were brushed aside like straws before the wind, when the fires of national hatred that had been pent up, like a smouldering volcano, flared up. The crack of the gun of one fanatical assassin was like throwing a lighted match into a gas-world. The whole world was hurled into the world. The whole world was hurled into the holocaust of war, almost over night.

Dr. Geo. W. Truett was asked by a skeptic if the world war had not proven beyond question that Christianity was a dismal failure. His reply was that everything else but Christianity had failed. Diplomacy had failed; big business, in spite of its arrogant boast of power, had failed; education had failed; civilization had failed; and it yet remained for Christianity to have a chance.

No material foundation upon which men can build offers any guarantee whatever of stability, and he who builds upon such foundations is like the foolish man who built his house upon the sand, and when the storms beat upon it it fell, because the foundation was insecure.

In view of these things it is indeed comforting to be reminded that there are foundations upon which we may build, that are indestructible. It is a hypothetical question that the Psalmist here raises. "If the foundations (should be) or (could be) destroyed, what (could) the righteous do?" It rather emphasizes the fact that these eternal, spiritual foundations cannot be destroyed. Outstanding among these is

The Bible. The Foundation-Book

God's holy, inspired word. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." There is no possible way of accounting for it on any other hypothesis.

This claim to divine inspiration is abundantly attested by its composition. It covers a period of some sixteen hundred years of the world's history; and was composed by about forty different authors, varying in degree of intelligence all the way from the ignorant Galilean fishermen to the brilliant Saul of Tarsus; and yet, despite the long stretch of history covered, and the varying degree of intelligence that has gone into its composition, it is a unit from Genesis to Revelation; and its unity centers around Jesus Christ, the world's Redeemer.

It is also attested by its longevity. Few other books have ever outlived the generation that produced them. But the Bible has weathered the storms of the centuries; and will live on, "after the sun grows cold, and the stars are old, and the leaves of the judgment book unfold."

It is also attested by its influence on civilization. It has furnished the ideals and inspiration for every noble art of civilization. Law, literature, art, oratory, music, science, etc., are all founded on the Bible.

It is also attested by its adaptability. Every other book has been circumscribed by the times and conditions that called it forth, and hence sooner or later becomes obsolete. But the Bible

is as up-to-date and practical as the daily newspaper, in dealing with present-day problems.

It is also proven by its growing popularity. Despite the blasphemous predictions of its benighted enemies to the contrary, it has been published in more than five times as many languages and dialects as any other book ever written; and more than all others combined. It far outstrips any of the "best sellers" on the book market today.

Its claim to divine inspiration is also attested unmistakably by its indestructibility. The combined intellect of earth and hell has been hurled against it, to refute its claims. But it has stood like a mighty Gibraltar, while the waves of skepticism have dashed themselves into spray against it. Science, falsely so-called, has done its utmost to defeat and destroy it, and has dismally failed. Every time its utterances have been called in question, and the archaeologist's spade has subsequently uncovered the facts, the Bible has been sustained. And not one case on record, so far as I have been able to ascertain, where the contentions of its enemies have been sustained.

Hence we logically, and of necessity accept it as our only infallible rule of faith and practice. "Yea, let God be found true, but every man a liar."

"O holy, holy Book of God,

There are no words like thine;

The tones that angels bow to hear

Breathe through these lines divine;

And come, with love's own melody;

From the King's heart to mine."

THE CONTRIBUTION OF THE CHRISTIAN COLLEGE TO PUBLIC EDUCATION

D. M. Nelson

Volumes might be written on this subject. And yet there has been little investigation in this field, and little written on this theme. For some reason, the powers that be have been tardy in acknowledging America's debt to the Christian college. Education in this country began with denominational colleges completely under denominational control. The cornerstones of the little, religious, city republics organized in the wilderness of the new world were religion and education, one and inseparable.

In 1636, only 16 years after the first permanent settlement in New England, the first college was planted. It was distinctly and avowedly a Christian college. Its pronounced purpose was to perpetuate learning and insure an educated ministry. This institution was modeled after Emanuel College, at Cambridge, England, where many of the colonists had studied, and in loving memory of which their first institution of learning in their new made home was christened, Cambridge. In 1639 this newly founded college was named, Harvard, for John Harvard, a young Baptist preacher who was a graduate of Emanuel College. Other American colleges established before the Revolution were as follows:

William And Mary (Anglican)	1693
Yale (Congregational)	1701
Princeton (Presbyterian)	1746
Kings (Anglican)	1754
Brown (Baptist)	1764
Rutgers (Reformed Dutch)	1766
Dartmouth (Congregational)	1769

Of the 246 colleges founded by the close of the year 1860, all but 17 were distinctive Christian colleges. So until 60 or 70 years ago the denominational college was alone in routing ignorance and in training people to think straight and live well. By far the largest number of institutions of higher learning in the United States are at present under denominational control. In 1890 there were 450 colleges in America, and 316 of them were Christian colleges. The Commissioner of Education in his last report listed 574 universities, colleges, and technical schools. Only 97 of these were supported by state or municipality. These 97 state supported institutions are the children of denominational colleges. It has

been said that there is not a college or university over 50 years old in the Mississippi Valley that does not owe its origin to the Christian missionary from a Christian college.

The free public school system is the offspring of Christian colleges. Horace Mann, who became the first secretary of a Board of Education, and who was the acknowledged pioneer in public school organization in this country, was an alumnus of Brown University. He was member of the senate in his state and was in a large measure influential in the passage of the first public school law. Henry Barnard, another name known to fame in public school annals, was a graduate of Yale. While a member of the legislature of Connecticut, he secured the passage of a law providing for a State Board of Commissioners for public schools. Barnard was elected the secretary of this Board and rendered distinguished service in the common school cause.

Do you ask what contribution the denominational college is now making to education in general. I answer:

1—She is sending into the ranks men and women with Christian conscience, and Christian intelligence which ingredients in social and educational life are elevating and progressive.

2—Her graduates and non-graduate students become warm friends and supporters of general educational programs and movements.

3—The denominational college maintains ideals and standards of scholarship and culture which continually challenge public education.

4—Christian trained and cultured men who are the friends of all education and stand for the best everywhere are sent into public life.

5—More than half of the college students of America are now in institutions controlled by the various religious bodies. Thus is the state relieved of a great burden and the load of state institutions greatly reduced, allowing them to do their work in a more effective way.

6—Our Christian colleges are preparing teachers and administrators for our state supported schools. This certainly is a distinctive service of peculiar value because of the need of religious influence in public controlled institutions.

If these institutions made no direct contribution to the denominations which foster them are they not worth while and worthy of support?

LOUISVILLE SEMINARY NOTES

When Brother I. E. Rouse of Hillsdale, Miss., who has been for the past five years a student in the Seminary, took his examination for the Th.D. degree recently, he was rewarded with a grade of summa cum laude. His major study was the Philosophy of Religion. Brother Rouse is at present pastoring two half-time churches near Louisville. It is his plan to do pastoral work as a life calling.

Mrs. L. B. Golden has been in the hospital for some days, where she has undergone a serious operation. She is doing well, and expects to return home soon. Brother Golden, even though a student, has been doing a good work as full-time pastor ever since he has been in the Seminary.

Before the Mississippi Group recently Dr. C. L. McGinty, Professor of English Bible in the W. M. U. Training School, spoke at length on the history and merits of the Training School. Founded in 1907, the Training School has had a successful career of twenty-one years. In 1912 the authorities of the institution succeeded in establishing Good Will Center, a city mission unit near the Training School, where the students and teachers render great religious and educational service to the poor of the community. In 1917 the House Beautiful, the dream of years of the W. M. U., was completed and occupied as the beloved home of the Training School. During the life of the Training School 540 students have been graduated, 147 of whom have seen active service on foreign fields. Many of the others are in religious work in the home land.

—Mark Lowry, Reporter.

The church repairs.

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Housetop and Inner Chamber

The church at Macon is undergoing extensive repairs.

Rev. P. C. Barnett goes from Forest, La., to Epps in the same state.

Pastor R. G. Lee welcomed 12 new members at Bellevue, Memphis, Sunday, five of them coming by baptism.

Rev. T. L. Wooten has resigned the pastorate of Jewella Church in Shreveport, effective the first of March.

It is said that architects are drawing plans for the dormitories of Dodd College, Shreveport, which are expected to be ready for occupancy next fall.

A Baptist missionary in Montana reports the baptism of an Indian woman 103 years old. She attends church every Sunday, though living four miles away.

Mississippi Senate voted favorably on the removal of the University of Mississippi from Oxford to Jackson; but the House voted overwhelmingly against it.

All the churches of Meridian conducted a Sunday School Training School last week under the management of Brother J. E. Byrd and a corps of workers. There were over 300 in attendance.

Dr. B. H. DeMent and wife will spend a few months in Florida, then spend the summer at Ridgecrest, N. C. It is his purpose to return to New Orleans for the opening of the Bible Institute in the autumn.

Brother H. H. Summers, for many years clerk of Lincoln County Association, recently passed away and was buried in Heuck's Retreat Church yard. He was faithful in his church and leaves a widow and a large group of sons and daughters devoted to his memory.

If you have recently received notice that your individual or church subscriptions expire in February, 1928, please let us have the revised list for church or your renewal by return mail. This is necessary in order that you will not miss an issue of the paper and that we may keep our records correctly posted.

What avails it to study "With Christ After the Lost" and get a blue seal or a red seal or a gold seal if you do not go after the lost and bring them to Jesus? What use is it to preach and talk and write about prayer if we do not get down on our knees and pray? There are more fine ideas abroad in the land today than ever before, but we are short on doers of the word.

Mrs. W. W. Bettis writes from Sidon: "The special collection for our Orphanage from Sidon Sunday School, Feb. 12th, amounted to \$50.00. We give one Sunday's offering in each month to this much needed cause, and hope and pray that every Baptist Sunday School in the state will do the same, until all needs are supplied and the building a joy to the denomination."

The Pope of Rome called off all the priests in Mexico from performing their usual services as a protest against the Mexican Constitution. And now the Catholics are complaining that they are persecuted and their worship interfered with. A nursery rhyme used to say,

Stick your finger in your eye,
And cry, baby, cry!

Someone gives us the information that Menck in Mercury quotes a paragraph from The Record giving it the caption, "The Baptist Record Records a Miracle". Why bless you, poor

fellow, we are doing that all the time. There is probably never a week that we do not record conversions. And we are praying the Lord to save you and make a man of you. Don't you think that would be a miracle?

Our mailing clerk in The Baptist Record office is now working harder than ever, owing to the growing circulation of the paper. Some of this work could be easily saved by the churches if they were prompt in paying up. When they do not pay up the names are removed from the galleys, and a little later when they do pay up the names all have to be restored. This makes unnecessary work. Will you help us all you can by prompt payment? It will also save much correspondence.

Dr. Roland Q. Leavell reports 446 present at prayer-meeting recently in his church at Gainesville, Ga. They had a program provided by one of the Sunday School classes. Just as we expected, things are moving in these parts and the pastor is busy and happy. A general director of the B. Y. P. U. has been secured; a school of missions is being planned; a series of lectures on the Life of Christ is being given by the pastor to students of Brenau College; he is also chaplain of Riverside Military Academy with 500 students to whom he speaks in chapel four days in each week, teaching four periods a week a class in the Bible. A new church has been organized in Chicopee, an industrial suburb of Gainesville.

The church affiliations of the members of Congress are as follows: Methodist, House 4, Senate 32; Presbyterian, House 64, Senate 8; Episcopalian, House 51, Senate 24; Baptist, House 51, Senate 6; Roman Catholic, House 35, Senate 5; Congregationalist, House 26, Senate 7; Christian Disciples, House 20, Senate 1; Lutheran, House 16, Senate 2; Jewish, House 10; Unitarian, House 4, Senate 3; Dutch Reformed, House 3; Quaker, House 3, Senate 1; United Brethren, House 1; Mennonite, House 1; Universalist, House 1; Christian Science, House 1; Mormon, House 1, Senate 2; Protestant (denomination unknown), House 11; no religious affiliation, House 24, Senate 4; religious affiliation not ascertained, House 18, Senate 1.—Ex.

Mr. Frank Burkhalter and Dr. Austin Crouch are sending out a brief statement, called Facing The Facts With Southern Baptists, to every Baptist pastor in the South. It is full of interesting and informing matter which a live pastor will be glad to have, and the rest sorely need. Be sure to read it and tell your folks about it. Here is one of the many interesting sentences:

"If for one year all Southern Baptist churches would put one-half as much money into missions and benevolences as they do into their purely local work, every dollar of indebtedness on every Southwide board, institution and agency would be automatically wiped out without a special appeal; while if this policy were pursued for three years it would enable all state institutions and agencies of the denomination to pay off every dollar of their indebtedness, too."

It is said that ninety-three billions of cigarettes were sold in the United States last year, and yet some legislators are afraid they will hurt the business by putting a tax on these destroyers of body and mind. Every time an effort is made to put a tax on these nuisances the whole spider web organization of every pool room, drug stores that specialize in everything but drugs, comes running with a representative to Jackson to prevent the destruction of their business. Gentlemen, you need not be uneasy about destroying this business. It spends more money in adver-

tising than any worthy cause gets. If they were not making money by the millions they could not spend millions in advertising—and in influencing legislation. They care more for smoke than for the education of the youth.

A bill sponsored by the American Legion has been passed in the House at Jackson legalizing boxing. It looks like we will have to depend on religion, churches and preachers to lift the world out of beastliness, for legislation doesn't seem to be going in that direction.

A recent appreciation of Gen. Robert E. Lee from a Northern radio warms the heart of the editor of the Western Recorder, who was born since the Civil War. Permit a Northerner of abolitionist and unionist breeding who remembers the beginning of the war to join in the heart-warming. Long before General Lee died, the North had taken him to its bosom. As for the Negro problem, about which politicians of both the North and the South bellow occasionally, both sections can afford to forget the bellowing. It is simply a demagogues' bellow-ache.—The Baptist.

The people of Mississippi and the whole Mississippi valley are interested in the House bill just introduced in Congress to protect the people against floods. It proposes an expenditure of \$473,000,000 to be paid wholly by the federal government under the direction of a commission of seven (four of whom must be civilian engineers) appointed by the President. This commission is left large liberty to make surveys and determine the best methods of control, whether by levees, spillways or reservoirs which will make possible the production of hydroelectric power. This bill is not in accord with the ideas of President Coolidge, and it may have difficulty in going through and be subjected to many changes. It is very desirable that what is done shall be with the least possible delay. Some of our Mississippi congressmen are working hard to get this business properly finished up.

Mr. J. F. Jacobs, head of the advertising firm of Jacobs & Co., himself a Presbyterian preacher and for many years an editor, has an article in The Baptist Advance on "The Virile Religious Paper". He suggests that it should be intensely human, dealing with practical everyday matters of life, carrying serial stories, less dogmatic, ecclesiastical, theological and having less of the direct appeal for money. He thinks half a column of such appeal would do more good than whole pages. He dwells on this point at length and with emphasis. He says that Catholic papers are growing in circulation, while Protestant papers are not, particularly in the West and Northwest. He thinks the consolidation of the state papers into one strong paper would be a great mistake and would result in a smaller circulation, as has happened with the Lutherans. People want local interests represented in their papers. Here is a good paragraph:

"The key to the whole question is to make the church paper what people would like to have in their homes—educative, doctrinally sound, deeply devotional, with alert attention to church news, but also inclusive of brief treatments of world news of a secular character; and something more of human interest, especially for the young—interesting stories having their moral quality or their religious bearing—short stories and serial stories."

"If to the adoption of such principles, from an editorial and news standpoint, there were added a standardization of church papers, as regards width of column, length of column, number of columns to the page, number of pages to the issue (the last factor being of small importance, however), and if this standardization also included the same quality of paper, with the same surface, same type of illustrations, and the use of some color on covers, the mechanical condition for successful advertising sale on an extensive basis will have been established."

Editorial

WHAT LANGUAGE IS SPOKEN IN HEAVEN?

The Jews seem to have thought that Hebrew was the language of heaven. Americans are apt to think that the English language is the medium of exchange of ideas in the New Jerusalem. Maybe every nation would prefer to continue the use of its own particular language. Much will remain secret of things in the other world until we pass on, but there are some methods of communication which are common to all nations and races, and would be understood anywhere. Such are tears, laughter, frowns, or other facial movements; or gestures friendly or hostile.

God has a way to reveal himself to men even apart from any language, that is utterance by tongue. The eyes discern, read and interpret God's messages to us. Since the creation of the world, the invisible things of God are clearly seen, being perceived through the things that are made. David had a very miniature Bible, but he saw more in the heavens above him than some people see in the Bible today. His spiritual and impressionable mind reflected the glory of the invisible God as it was mirrored in the heavens above. How beautifully he did it is seen in his words, "The heavens declare the glory of God and the firmament sheweth his handiwork". He said, "There is no speech nor language; their voice is not heard, but their line (like a written message) is gone out through all the earth and their words to the end of the world". That is they speak a universal language.

You will recall that in the Genesis account of creation God said of the lights in the firmament, "Let them be for signs and for seasons". All written language was originally by signs, that is they were pictorial representation of ideas or truth. A man originally "signed" his name to what he wrote. There was a sign or distinguishing mark to indicate his identity. The creation is a sign of God's ownership, of his wisdom and power and his sovereignty. Just as the American flag is a sign of the dominion of this republic, so the heavens are the sign of God's dominion over all.

God has made common use of the sign language in revealing himself and his will to men. The tree of life in the garden of Eden, and the tree of the knowledge of good and evil were symbolic representations of his purpose to give men the largest measure of life, and of his sovereignty which he upholds even in the largest measure of liberty. Likewise the Sabbath was to be for a sign of the reservation of God's sovereignty over men's time, to be perpetually enjoined and enforced. See Exodus 31:13. Our very words "significant" and "signify" are remaining evidences of the use of signs to communicate truth.

All the history of Israel and the founding of Christianity are replete with the use of signs. Moses' miracles were to be signs to the Israelites in Egypt of God's purpose to deliver them. The passover supper was a sign to be kept as a perpetual memorial of their deliverance. God reveals himself to Ezekiel in a vision full of signs, revelations of the character and working of God. He reveals his purposes to Daniel by signs, marvelous pictorial representations of the future.

The miracles of Jesus and the apostles were spoken of as signs. No man can do these signs except God be with him. The two great central truths and facts of the gospel are to be preserved and proclaimed in the two pictorial ordinances of baptism and the Lord's supper. They are signs of great truths. The book of Revelation is written in the sign language. If all oral speech fails there remains the sign language, the universal language. We may not need English, or Hebrew or Greek in heaven. God has other methods of communication.

HOW TO BE HAPPY No. 4

It has been shown from the scriptures that joy comes from assurance of forgiveness and reconciliation with God, from meditation on His word and from doing his will. But we have just begun the acquaintance with the genuine sources of happiness. Happiness is derived not simply from outward conditions, or from the nature of our employment, but more than these from the nature of the man himself. It is not what is on the outside that makes you happy, but what is on the inside. All the cutting and polishing in the world will not make a brickbat shine like a diamond. "A man's life consisteth not in that which he has, even when he has abundance."

When Jesus was laying down the fundamental principles of his kingdom in what we call "the sermon on the mount", he began with proclaiming the conditions of happiness, for remember that "blessed" means happy. And these conditions are found on the inside of us, not on the outside, except as the outside conditions help to get the inside properly regulated.

The first note sounded in this inaugural message is, "Blessed are the poor in spirit, for theirs is the kingdom of heaven". Here are both a spiritual condition and a spiritual possession. Here is poverty as the precursor of riches, and the necessary condition of a glorious inheritance. Here is a state of mind which procures an estate in heaven. Or may we not say that the state of mind is itself the heavenly possession?

But what is meant here by poor in spirit? Is it not the consciousness of our own absolute lack of worth, or merit, or righteousness, or wisdom, or power? It is the realization that in dealing with God, in matters of the soul, we are utterly dependent and helpless and must look to God for the supply of our every need. This is easy enough to say, because we have so often heard it said, but it is not so easily realized.

It is said by visitors to the Mammoth Cave that when the guide has brought the company through underground passages into a certain chamber, then all lights borne by the visitors must be extinguished and only the light of the guide is used, and by this there is disclosed the charm and glory of a hall which scintillates with the rays of the guide's lamp reflected from a myriad shining points. If we are to know the beauty and gladness of Christian experience in its manifold expressions, it will be in the light of the knowledge of the glory of God in the face of Jesus Christ.

Paul says, "We are the circumcision who worship by the Spirit of God and have no confidence in the flesh". Again he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, . . . that I may gain Christ and be found in him, not having a righteousness of my own, but that which is through faith in Christ".

Again he says, "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God, who also made us sufficient as ministers of a new covenant". These things will help us to understand the words of Jesus, "Blessed are the poor in spirit". If we can know how strengthless we are, then indeed we have the strength of God. If we can know how destitute of righteousness we are, then we may have the righteousness of Christ. If we can realize how utterly dependent we are, then we are close indeed to omnipotence and the fullness of his wisdom.

He cannot be made unto us of God wisdom, righteousness, sanctification and redemption until we have sounded the depths of our own spiritual poverty. All the riches and power of the kingdom of heaven are ours when we have sounded the depth of our own emptiness. If we can be emptied of all our own self-confidence, and self-righteousness, then indeed may be filled unto all the fullness of God. God hath chosen

the weak things of the world to confound the mighty. A broken and a contrite heart, O God, thou wilt not despise. The heaven is my throne and the earth is my footstool; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.

IF WE ONLY KNEW

Not all our short comings are due to ignorance, but many of them are. Jesus said to the woman at Jacob's well, "If thou knewest the gift of God and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water". It is evident that we are behind-hand with our information to the people and the churches about much of our denominational work.

This is evidenced by the recent outbreak of interest (we can't call it by any other name) in the Baptist Orphanage. Some people have been visiting the Orphanage and seeing things. Nearly every week Brother Massey has been listing in The Record the specific needs of the Orphanage, and the people are hurrying to his relief. He is setting a good example to many of our other institutions which are just as worthy and some of them just as needy.

There are heart-breaking experiences, soul-wracking experiences in many of them. We personally know one institution belonging to Southern Baptists in which four men have fallen under the load of their work with heart trouble, and one of them is in his grave. These men are carrying burdens too heavy for them and have fallen in the performance of duty. But as this is a plea for information, we give the information that this institution is the Baptist Bible Institute of New Orleans. Dr. Christian is gone, and three others are counted as casualties. The recent meeting of the Board of Trustees was a tragedy in that drastic efforts to reduce expenses caused the reduction of the teaching force and the imposition of more work on those who remain. If all the brethren and sisters knew the heartaches of those who are responsible for the work of our boards, surely they could not sit comfortably at their tables when the work of Christ cries out for help. If we only knew.

Or take another one of our boards, the Home Mission Board of Atlanta. They were ordered to reduce expenses. Many men and women were dropped from the payroll. We have not personal acquaintance with many of them. But one of them is known to us, and the treatment is a denominational tragedy and shame. One of these men has been a denominational servant, a missionary for forty years. He is still in good health, mentally virile and physically vigorous. He was doing good work as a missionary of the Home Board. He is a brother beloved by all Southern Baptists, and honored above many. But at the age of seventy-five he is cut off from his work without pay or pension to shift for himself. It ought to make all our hearts bleed and our spirits burn with indignation. But indignation against whom? Whose fault is it? If such a man came to your door, you would be glad to take him in. But he is outside the denominational door and receives not one cent in his old age.

Yes, there are tragedies in all our work, in all our boards. Surely our people do not know. May the Lord forgive us, and open our eyes and our hearts and our pocket-books. "Israel doth not know, my people doth not consider". There are houses on our foreign mission fields standing unfinished. Missionaries at home whose hearts yearn to be at their places of work. Men and women whose souls are starving for the bread of life. Will our ignorance remain to curse us and the world? If our people only knew the need!

Pastor W. E. Hellen writes that instead of \$900 paid on church building debt as reported recently in The Record, the church has paid \$2,000, and the Lord continues his blessing.

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The Christian Index of Atlanta in giving an account of a speech of Dr. Spright Dowell, recently elected President of Mercer University, going from Auburn, Ala., has the following to say. And remember that the Index editor and the President of Mercer are both husky laymen, not preachers:

"With this general reach of his theme, he stopped for a brief reference to certain tendencies in present-day education, particularly the over-emphasis upon athletics. He dealt some body blows to the idea of athletics running riot with the main business of education. He quoted Woodrow Wilson's great saying about the side-shows overshadowing the main show, and used the reference in an effective rebuke of the present lop-sided development of college athletics. The large audience cheered heartily, indicating that at least that group of Americans were willing to admit, even if it was in a quiet church meeting, that there was something more in college education than winning football games and assembling herds of commercialized star players. Dr. Dowell didn't mince words one bit when he got on this point, and he certainly did seem to have that crowd last Monday night squarely with him.

"Well, what do you think of that? A college president in 1928 declaring that he thought there was something more important than winning football games? And he paid his respects to the well-intentioned alumni who sometimes insist on telling the authorities how to run the college in order to win athletic encounters. Yes, sir. And he didn't ruin it all by begging anybody's pardon. He just went right on saying what he evidently thought. And that crowd liked it—liked it fine!"

There are two tendencies in religion today, often expressed in the same people, but utterly conflicting and irreconcilable. One is the desire of union and the other the discarding of all outward authority. The Lausanne Conference and all similar conferences are evidences of the former. Comity, coordination, cooperation, federation are the desideratum of these people; and some of them want it at any price. They are willing to make everything else subservient to it. They seem to think that the divisions of Christendom are the one obstacle to the coming of the Kingdom. Now it seems strange that often these same people repudiate all outward or overhead authority, such as "the church" or the Bible. They would make every man his own master, having the source of authority in his own mind or conscience. Now will somebody tell us how people are going to get together on a plan and campaign of individualism with no recognized standard of truth and right outside of himself. It is too much like four men agreeing to get together by one going north, another south, another east and another west. Rock candy is made by letting a string down into sugar in solution. The sugar will crystalize around a string but not without it. To our minds there is no way of people getting together except by an agreed recognition of some outward authority. It may be the Bible or it may be the church. One will make you a Baptist; the other will make you a Roman Catholic. Take your choice.

REDUCED RATES

The railroads are giving reduced rates on the identification certificate plan to the State Sunday School and B. Y. P. U. Convention, Hattiesburg, Mississippi, March 20-22. Write J. E. Byrd, c/o Baptist Building, Jackson, Miss., for as many certificates as you need. You will have to secure certificates. Buy round-trip ticket before you leave home. Cannot get reduced rates after you get to the Convention.

A handsome walnut table for use in celebrating the Lord's supper was recently given the church at Starkville by Mrs. A. M. Maxwell, whose husband was for many years a deacon of this church.

Convention Board Department

R. B. Gunter, Corresponding Secretary

A Suggestion

What do you think of giving half a day during the next session of the Baptist State Convention during which time any member attending the Convention could have opportunity to express his or her displeasure with any phase of our denominational work as carried on by the Baptist State Convention Board, or any other agency of the Baptist State Convention. Let it also be understood that any one offering any criticism or raising any objection will be expected to offer a remedy.

We would also suggest that half a day be given to the cooperative program as this is the most important feature which comes before the Convention. Every other interest is dependent upon the success of the cooperative program.

It Can Be Done

Reverend W. S. Allen of Immanuel Church, Hattiesburg, is eminently correct when he says, "it can be done if somebody will do it." He said this with reference to putting on the every member canvass in the churches. If the canvass has failed anywhere, it has been at this point.

"Fields Are White Unto Harvest"

Very few of our people realize the need for mission work within the bounds of Mississippi. Our evangelistic work is bringing to our attention the tremendous need and possibilities. The revival meeting which was conducted at Pass Christian gave us a church of seventy members. This church has now purchased a good building lot on Second Street. They are having half time service. They have begun already to cooperate in the mission work.

Following the Pass Christian meeting, Brethren Smith and Perry went to North Gulfport where they held a good meeting. From North Gulfport they went to Sharon in the country where a constructive work was done. From there they went to Long Beach for a good meeting. There were some twenty-five additions to the church and the church completed its canvass and subscribed its budget for the year. From Long

MEETING DATES OF STATE EVANGELISTS

Engagements of Reverend W. W. Kyzar
Camden—February 19th to March 1st.
Goss—March 18th through 25th.
Paducah, Ky.—First two weeks in May.
Ovett—May 20th to June 3rd.
Wanilla—June 10th to June 24th.
Eden—June 29th to July 8th.
Lucien, Franklin Co.—July 13th to July 22nd.
Sladen—August 12th to 26th.
Bowmar Ave., Vicksburg—September 2nd through 16th.
Hepzibah, Jeff Davis County—September 23rd to 30th.
Scotland with V. E. Boston—November 4th through 11th.

Engagements of Reverend Bryan Simmons
White Oak, Smith Co.—February 19th.
Sardis, Smith Co.—February 26th.
Delta City—March 18th.
Port Gibson, Claiborne Co.—April 8th or 15th.
Enterprise—April 29th.
Burnside—May 20th.
Cruger—June 6th.
Loun, Jasper Co.—July 8th.
Alcorn County (four churches cooperating)—July 29th.
Pleasant Hill (near Columbus)—August 12th.

Beach they went to East Howard Avenue, Biloxi, better known in Biloxi as "the point". There is a hearty response on the part of the people. We often speak of the Catholic people having such a strong hold on the Coast. This is due to the fact that they have been working at it more persistently than have other denominations. As a matter of fact, the Baptist denomination has not been even second in their efforts for preaching to these people. There is a small struggling church on East Howard Avenue with a great host of people who listen eagerly with many responding. In North Biloxi there is a large section with many hundreds of people who are not within easy reach of a church. They need preaching every Sunday. North of Biloxi Bay there must be 1,500 people. There are paved highways with a consolidated school, but the Baptists have not even a mission or a Sunday School in all this section.

For a long time it was said that the people would not respond to preaching in this section of the State. If this was true in the past, it is no longer true today. This has been evidenced by the response where our State Evangelist has gone; also in two other mission points, namely, Ocean Springs and Handsboro where Brother W. C. Hamil, one of our missionary pastors, is doing a very constructive work. A good home is far on the way towards completion for the pastor at Handsboro and the church at Ocean Springs has completed an addition to the church house providing space for Sunday School classes. The rooms are already occupied, having been furnished with new equipment.

Campaign Progress

February receipts are in excess of February for 1927, but the increase is not sufficient to make the one-third increase necessary for the year. Canvasses should be completed at once and provisions made for supplementing the quotas on the special day in the Sunday School during the month of March. It is possible for us to raise by the first of April one-third of this calendar year's quota if every Sunday School will set a worthy goal for the special day.

Harmony, Copiah Co.—August 19th.

Engagements of Reverend D. W. Smith

Biloxi Second Church—February 5th.
Handsboro—March 1st.
Wahalak—March 25th.
Pascagoula—April 5th.
Parkway Church, Jackson—April 22nd.
Calhoun City—June 10th.
Greenville Community—June 29th.
Ripley—July 15th.
Montrose—August 5th.
Macedonia, DeSoto Co.—August 19th.

A horned frog was taken alive out of a corner stone in the court house at Eastland, Texas, last week after being encased therein for 31 years. We don't know how it is in Texas, but in Mississippi there are people who have remained members of churches longer than that and shown about as little sign of life. Brother pastor, get out your pulmotor and oxygenater.

A "Pastor's Manual" on the Cooperative Program of Southern Baptists has just the information, or some of it, that our people need. Brother pastor, you have probably received one sent by Mr. Frank Burkhalter, but it is worth most careful reading and will help to bring the people a fruitful message.

MEDITATIONS IN THE GOSPEL OF MARK

(Installment No. 4)

By J. L. Boyd

Mark 1:14f—Between the Temptation of Jesus as recorded in the 12th and 13th verses and this appearance in the 14th verse, there is apparently one whole year, or nearly so, of the ministry of Jesus "In Obscurity". During this period a series of "First Things" took place that Mark does not refer to at all. Some of these are: (1) First testimony of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world!" (2) First call of the early disciples, namely: John, and Andrew, and Peter (who was sought by his brother Andrew), and Phillip, and Nathaniel, who was sought by Phillip. (3) First miracle at Cana of Galilee. (4) First residence in Capernaum with his kindred and early disciples. (5) First attendance upon a Passover at Jerusalem. (6) First Cleansing of the Temple. (7) First Extended Discourse with an individual, with Nicodemus by night. (8) First conversation with a woman—at the well. All these things took place between the 13th and the 14th verses of Mark, which he passes by, being eager to get Jesus into the full swing of his active and public ministry.

So, here we see Jesus coming forth "into Galilee, preaching the Gospel of God". Jesus didn't choose to go up to Jerusalem to begin his public ministry, and to preach from the sacred desk in the Temple on Mount Moriah. He came back from his attendance upon the Passover with the impression, no doubt, that Jerusalem was unfriendly toward him. The common people would hear him gladly, so he turned to the open spaces, and the sea side, and to the synagogue of Galilee to get a hearing for his wonderful message of glad tidings. Jesus was a "man among men" and his object was to go where the folks were. He was a teacher, and a healer; but he was a great preacher as well. He spent much time teaching, and expended himself in healing many incurables, but I am of the opinion that he delighted most of all in preaching; which is the public proclamation of the glad tidings. His healing was in a measure to draw the multitudes to himself, and his teaching was to reinforce his message publicly proclaimed. Note how many times in scripture it is said that he went "throughout all Galilee preaching in their synagogues". And, too, when he sent out his disciples, both the Twelve and the seventy, they were to give themselves primarily to preaching. In the great commission the primary obligation enjoined upon us is to preach. And Paul said something about God having ordained that by the foolishness of preaching to save them that believe.

It is interesting to note what Mark says that Jesus' theme was:—"Repent ye, and believe the gospel"; the other part of the statement being information to his hearers and leading up to his Theme. No doubt, he wrung the changes on these words throughout Galilee, "Repent ye, and believe the gospel!" Whether he made appointments ahead for his preaching tours, we do not know, and we doubt it. He simply sought out the crowds, and assumed the role of the preacher, and delivered his message. But according to Mark he did not have to seek far for the crowds as he "was thronged by much people", and "pressed by the crowds", and there were "many coming and going"; so that he and his disciples at times "had no leisure so much as to eat".

Jesus Goes A-Fishing

But to begin a movement of such proportions as Jesus came to earth to initiate, he needed a following of definite committal. It must be a following of men for leadership as the undertaking was to be a "man's job". He needed men, strong men, brave men, humble men, persistent men, and the best men he could find for the work. So, he set out to enlist such men for training in the great work of the Kingdom. "And passing

along by the sea of Galilee"; Beloved, see how graphic this statement is! There is a double "para" in that expression which means "by the side of", and one can see Jesus just skirting the water's edge as he passes along in search of his men. And he finds one, yea two! who are Simon and his brother Andrew "casting around in the sea; for they were fishers". Sizing these two men up, Jesus saw that they would fill the bill exactly,—but they were busy! They had a job already! Could he get them to break loose from the work they had in hand and follow him? Among all the characteristics for men of efficiency in the work of the Lord one other not already mentioned is to be noted; that is, **busy men**. The Lord God of heaven has never been able to pick up an idler, or a loafer and do anything worth while. No pastor so far as we have even been able to observe has ever accomplished any task worth the mentioning with a man or woman who was not already taxed or overtaxed with another job, and "busy". Drones do not make honey, and loafers and idlers are never "fishers of men", as Jesus well knew. And these men were to continue "fishing", but plying their trade on a grander scale. They were simply to be promoted. And it is interesting to see how quickly they quit their nets and followed Jesus. And hard by he found two others, James and John, as "busy as bees", and answering to a beck and call of this Master of men, they said good-bye to their father, the servants, the nets, boat and everything and "went after him".

So, Jesus returned to Capernaum that night with as good a "catch" as ever a good fisherman could boast of. But, you know, Jesus was an expert at everything he went at.

CHRISTIAN EDUCATION MOVES FORWARD

By L. L. Carpenter

The seventeenth annual session of the Southern Baptist Education Association was held in the St. Charles Hotel, New Orleans, February 1-2, with a representative attendance from the theological seminaries, the universities, the colleges and the secondary schools of the Southern Baptist Convention. The officers elected for the ensuing year were as follows: President, President M. B. Adams, LL.D., Georgetown College, Georgetown, Ky.; Vice-Presidents, President C. Cottingham, LL.D., Louisiana College, Pineville, La.; and President W. W. Phelan, Ph.D., LL.D., Oklahoma Baptist University, Shawnee, Okla.; Secretary, Rufus W. Weaver, Th.D., LL.D., Secretary of the Education Board of the Southern Baptist Convention, Birmingham, Ala. President W. J. McGlothlin, Ph.D., LL.D., and President J. W. Provine, LL.D., were chosen as members of the Executive Committee.

The three outstanding features of the meeting were the conference of the representatives of the theological seminaries and the senior colleges, the passage of a strong resolution heartily urging the continuance of the Education Board, and the organization of the Association of Southern Baptist Teachers of Bible and Religious Education.

The resolution urging the continuance of the Education Board was as follows:

"In view of our conviction that the Education Board of the Southern Baptist Convention has and will continue to be of immense service to the cause of Christian Education as carried on by our Baptist people in the various states of the Convention,

"Therefore, we, the Southern Baptist Education Association in session in New Orleans, February 1, 1928, reaffirm our action of last year, expressing our profound conviction that the said Board should be maintained at a most powerful support of this most important cause."

The purpose of the organization of the Association of Southern Baptist Teachers of Bible and Religious Education was stated to be "the promotion of fellowship, the investigation of prob-

lems, and the formation of ideals in the field of religious education." Meetings are to be held annually in connection with the Southern Baptist Education Association, except when otherwise specifically designated by the organization in its annual session. Officers of the Association were elected as follows: President, Prof. J. H. Chapman, Howard College, Birmingham, Ala.; Vice-President, E. B. Atwood, Simmons University, Abilene, Texas; Secretary-Treasurer, Prof. L. L. Carpenter, Furman University, Greenville, S. C.

The program of the Education Association this year was of a very high order, dealing with many important phases of the work of the Christian college, and with special attention given to the important place of Religious Education in the curriculum. Included in the list of able speakers on the program were the following: Drs. Rufus W. Weaver, E. L. Atwood, E. Godbold, J. M. Price, J. H. Chapman, W. E. Denham, G. S. Dobbins, L. R. Scarborough, and L. L. Carpenter; Rev. E. D. Solomon, Mr. Frank H. Leavell, Mrs. Janie Cree Bose, Rev. J. D. Franks, Rev. F. W. Tinnin, Prof. H. L. Batts, and Miss Jessie Burrell.

A SPECIAL MEETING OF THE SUNDAY SCHOOL BOARD

I. J. Van Ness

The Sunday School Board is proposing an innovation. We have been holding our annual meeting, to which the state members are invited, in June and following the Southern Baptist Convention. This year we propose to hold such a meeting before the Convention on March 13-14, with a brief meeting at the Convention to attend to necessary details.

The reason prompting us to this action is that we wish to re-think through our policies and re-plan our programs, in view of the existing conditions both in our work and in the denomination. The Sunday School Board has come to one of those periods when its work needs special consideration because of its extraordinary growth and the marvellous opportunities have brought us to a period of readjustment.

From the business aspect we are passing very rapidly into an organization of the first magnitude. More and more the oversight of this vast business must be put upon an efficient basis. In the last decade our annual business has grown from approximately \$500,000.00 to \$2,000,000.00, and this will rapidly grow. We have not always regarded the efficient management of this great business from the standpoint that we have regarded its field activities. We have, however, recently realized anew that the business department is a vital part of the service which we render to our constituents, and that it calls for ability of the first order.

The special departments which the Board maintains for denominational service, distinct from our business organization, are all finely equipped and every one of these departments is facing almost unexampled opportunities for service. The demands come from every side, for our constituency has learned the value of these departments in helping their local work. Everyone connected with them finds it difficult to keep up with the demands of the field. It would be a denominational catastrophe to fail to utilize these great departments to the full.

In addition to this the Sunday School Board has in the last few years identified itself with every other agency of the Convention. We are now cooperating in a practical way with the three Theological Seminaries, with the Brotherhood, the W. M. U., and in the Student Work. We also cooperate directly and in increasing ways with the state organizations. We are constantly being called upon to enlarge our cooperative work in the states. Nearly every state organization is now largely building its missionary and development work among the churches upon the Sunday School, the B. Y. P. U., the W.

M. U., and the Brotherhood. The demands upon us for participation in these activities are most appealing, and the results are already beginning to show. Scarcely a state but is asking us for greater cooperation to meet immediate needs.

One of the most striking developments of the Sunday School Board's activities is the developing Rural Work. We are called upon for large contributions in connection with the state organizations for persistent, practical and far-reaching methods for reaching the rural churches. There is some discussion in our papers nowadays about rural conditions, but I think I am perfectly safe in saying that the most significant and far-reaching American movement for reaching rural churches is now being carried on by the Sunday School Board, in connection with the State Mission Boards, and our program is no longer experimental, it has proven its value.

The Convention has also put upon us expenditures in connection with Southwide agencies, for which we must provide out of our earnings, and the report of the Efficiency Committee contemplates still further shifting to us of responsibilities which will involve additional demands on our resources.

In view of all this, I am sure the members of the Sunday School Board and our constituency generally will recognize that it is the wise thing for us to have this special meeting to face our opportunities and responsibilities, so that we may come to the Convention in May with well considered plans and policies, which shall conserve and set forward our own work, and at the same time increase our ability to cooperate in the general program of the denomination.

Our meeting on March 13-14, will be a good Baptist open meeting; and in the meantime I will welcome any suggestions.

ILLUMINATING JOTTINGS FROM THE RELIEF AND ANNUITY BOARD

Thos. J. Watts, Corresponding Secretary

The Life History of Certificate Number 1

The first Annuity Fund Certificate of the Relief and Annuity Board was issued on December 10, 1928, to Reverend Allen Fort, D.D., Nashville, Tennessee. His age on entry to membership was 39.

Dr. Fort was in excellent health at the time of the issuance of this certificate, but was stricken with pneumonia within about eighteen months and passed to his reward. He had paid only four semi-annual premiums which totalled \$60.00.

Dr. Fort's wife preceded him to the better land by about a year. Had she lived she would have been entitled to an annuity amounting to three fifths the sum which would have accrued to him had he reached his sixty-eighth year. Instead, therefore, of either the member's annuity or the widow's benefit, the Board has paid an orphan's annuity to the only son of Dr. and Mrs. Fort. Since the death of his father Allen Fort, Jr., has received through his guardian a monthly check from the Relief and Annuity Board. These payments are due to him until he reaches his majority. Thus it will be seen what a blessing an annuity membership may bring to a minister's orphan children.

The amount which Allen Fort, Jr., receives from the Board is equivalent to 6% on an investment of \$5,000.00.

The total premium paid by Dr. Fort as we have stated aggregated \$60.08. The Board has already paid to Allen Fort, Jr., a total sum of \$1,795.00 and should he live until he is twenty-one years of age the total amount received by him will be \$3,895.00. See what a little thrift on the part of this honored pastor in conjunction with the denominational beneficence in the subsidy allowed on the certificate has meant in provision for this fine orphan boy.

We wonder if our pastors know that any minister in active service in the bounds of the Southern Baptist Convention, and who is in good health

THE DOOM OF THE UNFAITHFUL STEWARD

Matt. 21:33-44

The Scripture

"There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower, and let it to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. 42 Jesus said unto them, Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes? 43 Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

The Facts

1. God Owned the Field, 33-44.
2. God planted the vineyard, 33.
3. God protected the vineyard—"planted a hedge about it"—V. 33.
3. God prepared the vineyard—"digged a wine-press in it and built a tower"—V. 33.
4. God left the vineyard in charge of his stewards, V. 33.
- II. God Expected Rent, V. 34.
1. God expected rent when rent was due—"when the season of fruits drew near".
2. God expected all the rent due—"sent his servants to the husbandmen to receive his fruits".

and under fifty-nine years of age can avail himself of this splendid protection for himself and family.

Only \$500.00, But—

The Relief and Annuity Board has since 1924 paid the maximum amount promised to members of the Annuity Fund, that amount being \$500.00 per year. This looks small, doesn't it? And it is small. But, to a man whose health is all broken or who has reached his 68th year and can no longer secure a pastorate that pays him a living salary it does not seem so small. In fact to those who have become beneficiaries, with but few exceptions, the amount of \$500.00 has been a God-send. Few who receive this annuity could get along very well without it and to some it is their sole dependence.

Think On This

Actuarial science warns us that "flood control must begin at the source, and meet the flood before it rises." The building of higher dikes or a huge endowment levee would be necessary in any serious attempt to make our whole ministry safe through our present plans, but with the rising tide of demand in a great denomination like ours in the years that are ahead and with our prospective growth as a people it is probable that all

servants to the husbandmen to receive his fruits".

3. God expected his stewards to keep part of the fruit. He asked only for "his fruits".

III. God Was Disappointed in His Stewards, V. 35-40.

1. They kept all the fruits for themselves.
2. The stewards persecuted God's servants, because God's servants urged them to be honest and pay God his dues.

IV. God Punished His Unfaithful Stewards Because They Kept all the Fruit for Themselves, V. 40-44.

1. It was but reasonable and right that God should punish them, V. 40.
2. Men expected God to punish them, V. 41.
3. The vineyard was taken from them, V. 43.

Some Questions to Answer

1. Does God own the world today?
2. Has God entrusted a part of the world's goods into your care?
3. Don't you know that God expects you to pay him a tithe of your income as rent for the use of his property?
4. Don't you know it is a sin for you to persecute, or even slander God's servants when they try to get God's stewards to be honest and pay him his dues?
5. Do you think God will let you continue to prosper if you withhold your tithe from him?
6. Have you had financial reverses?
7. Have you had to pay hospital bills and doctors' bills?
8. Have you suffered the loss of your property?
9. Was it because you, like the unfaithful stewards, were keeping all you made for yourself, and God punished you by taking his property from you? V. 43.

PATTISON, CLAIBORNE COUNTY

We closed on Tuesday, Feb. 14th, a Stewardship Institute with the Baptist Church at Pattison, of which Bro. Lonzo Greer is Pastor. Thirty Diplomas and Seals were issued to those who attended the classes. We put The Baptist Record into ninety per cent of the homes represented in the church's membership. One or more members of every family in the church who attended the institute promised to tithe.

endowment levees would be overwhelmed like a Mississippi dike! The Service Annuity Plan anticipates the rising flood of pension costs. It is the pay-as-you-go method. It is sane and safe and sure. It has the approval of the most expert actuaries in the nation.

Can Our Pastors Understand the Service Annuity?

They can understand enough of it for practical purposes. And this is about all that the majority of their members need to know. The knowledge of actuarial science upon which the plan is based desirable as it might be is not necessary and few will gain it. We can trust the actuaries. We do this every day in the year if we carry life insurance. The needful things for ministers to know and for their churches to know are simple enough. The provisions of the Service Annuity can be so simply stated that even the ordinary mind can understand them. We are sure that a careful reading of the literature issued by the Relief and Annuity Board would be well worth the while of our ministers and laymen.

Brother A. A. Bruner of Pittsboro sends a complete file of the minutes of Calhoun County Association for the Historical Collection.

W. M. U.

The W. M. U. Executive Committee suggested at the mid-winter meeting in Birmingham that individual societies put on a Ruby Anniversary program before May, each association having a committee to assist small societies in doing this. Four minute speakers using pastors, members and young people for this. Put items in church bulletins, using every possible means to get the information before the people. February Royal Service contains ample material for any kind of program.

We are pleased with the mission study work that is being done by our college girls. Within the past two months we have sent from this office the following: Clarke College 65 awards, Hillman 30, Blue Mountain 135, and Woman's College 197. I believe the girls are in these mission study classes because they desire to have an intelligent interest in the great work of planting Christianity in the life of all peoples.

We have had several requests for pledge cards for Intercessory League of "Shut-ins". We have none, but suggest that you use the blank below. This, as you know is for those shut out from the world but shut in with God.

Intercessory League of Shut-Ins

1888 1928

We need the power of united prayer for the consummation of plans fostered by the Baptist W. M. U. of the South in celebrating its Ruby Anniversary. We want to make 1928 great in reports of enlistment, organization and gifts.

Victory depends on prayer, work and sacrifice the most potent of which is prayer. The workers bespeak your prayers, dear shut-in sisters, as their most cherished asset. The appealing tenderness of your intercessions shall be as streams of gold, mingling with the flood of Daily Petitions, brightening every shadow that may arise. Our prayer for you is found in 3 John, 2nd verse.

Please sign this card, enclose in envelope and send to:

Mrs. H. M. King, W. Capitol St., Jackson, Miss.
State Leader of "Intercessory League of Shut-Ins".

Pledge

I gladly covenant to pray daily for the consummation of these great plans, and for the host of workers.

Signed.....

I am sure every G. A. leader will be happy to find the ranking system presented in this number. Who will be the first girl to rank as Queen?

G. A. Steps in Ranking

First a G. A.

Rank as Maiden After:

Know G. A. watchword, Allegiance Goal and Star Ideals by heart.

Memorize Mt. 28:19,20; John 3:16; John 12:32; Exodus 20:1-17.

Attend Auxiliary meetings for two months.

Take part on program at least once.

Rank as Lady in Waiting After:

Know S. B. C. Boards, locate headquarters, give names of secretaries, business of boards.

Know officers of Woman's Missionary Union, state and general, locate headquarters.

Memorize Ps. 1; Ps. 119; Isa. 53:4-6; Mt. 5:1-12; Mt. 22:35-40.

Know G. A. hymn; W. M. U. watchword and hymn for the year.

Tell Parable of Ten Virgins.

Give life story of three great Baptist missionaries.

Attend Auxiliary meetings for three months.

Rank as Princess After:

Memorize Ps. 67; Psalm 103; Ecc. 12:1; Isa. 55:6-9; Heb. 7:25; Rom. 10:9-10; Mt. 7:7-14; Mt. 6:19-33; Ps. 45:9-17.

Give brief statement of Baptist beliefs.

Know ten missionaries of today, give field and nature of work.

Tell something of program of Southern Baptist Convention.

Membership minimum four months.

Take part on program at least three times.

Rank as Queen After:

Passed first three and given proof of real striving to attain G. A. ideals.

Memorize 1 Cor. 13; 2 Cor. 9:6-8; Mal. 3:10; Ps. 96; 2 Peter 1:5-12; John 15:1-17; Proverbs 31:10-31.

Give in outline chief events of life of Christ, also of Paul.

Answer well the question "What does it mean to be a Christian?"

Give the steps in conversion.

Name types of work done on our foreign and home mission fields and a missionary engaged in each kind of service.

Membership minimum six months.

Participate on program at least four times.

Requirements of sports, needlework, cooking, etc., may be added if desired by G. A.

A G. A. dress of uniform style may be adopted by auxiliary also if desired.

Insignia for ranking will be ready soon from W. M. U. Literature Department. Similar emblems of crepe paper or cloth may be made for head crowns if desired.

Mrs. J. L. Johnson,
c/c Woman's College,
Hattiesburg, Miss.

Dear Mrs. Johnson:

Realizing your deep interest in this dear school I am writing to give you some items of interest from its every day life. Most of these items I will quote from my monthly report to the Board.

"The month since last Board meeting day has been a full and very interesting time. The first two weeks were filled with Christmas preparations. Our Christmas time this year was most satisfying. The Christmas party was given on the 20th and the pageant on the 21st. Sunday, the real Christmas Day, being filled with the usual Sunday's work, we observed Monday as our Christmas and it was a lovely day from beginning to end. The senior girls made much merriment with the juniors at breakfast time, and about fifty messages from former students and friends were read to the girls. The grapefruit which we enjoyed for Christmas morning breakfast was a treat from Mrs. W. L. Harrell, of Florida, a former Training School student. Then following breakfast came our real Christmas service. The family, dressed in white, made a beautiful picture, and as we gathered the senior chorus sang, "O, Come All Ye Faithful". This was the high-tide of the day for us as we gathered in family style to hear again that beautiful story of Bethlehem.

"Our Christmas dinner was a very delicious one, the Oklahoma turkey being the chief attraction. We were happy to have as our guests on this day, Dr. and Mrs. E. Y. Mullins, Mrs. Woody, the Chairman of the Board, and her son, Miss Margaret Frost, Sr., and Miss Margaret Frost, Jr., (sister and daughter of our great friend, Dr. J. M. Frost, who meant so much to this school in its early struggle) and my own boy, Fred, completed the circle around my table. The bayberry candle, burning fragrantly throughout the meal, brought memories of other Christmas days and the dear Eagers. The day ended with an informal fun making time in the evening.

"The next day your principal went with eleven students to Detroit to attend the Student Volunteer Convention. It was a great experience when we gathered with 4,000 students from the colleges and universities of North America, and about 1,000 missionaries and other interested people, and listened to the challenge of a great soul-stirring cry from more than half the world unsaved. We returned right into examination week.

"Mrs. Cox came on Thursday, the 5th, and

delighted us with her great messages, and fully as much with her own charming self. On Friday night we had a very sweet service when two of our students graduated. Miss Bess Dalton of South Carolina, and Miss Evelyn Lewis of Georgia. The service was impressive and Mrs. Cox's message was truly wonderful.

"Among the guests during the month we were pleased to have a real missionary, Dr. King of China, mother of our own Harriett King, and it was lovely that this little visit came during the holidays. We also had the pleasure of having Mrs. Strode, of Lexington, (our own Miss Warren's sister) for a few days. The week following two former students came for a little visit, Miss Fuller of Fruitland Institute and Miss Pierce of Mars Hill College.

The general health of the school has been very good this winter,—so far. However, we had several students who were too frail to continue with the work and these have returned home. We find that if a student comes in good health she is able to keep up with the work well and keep well herself, but if she comes in poor condition she finds it hard to carry the work.

Our Chairman, Mrs. S. E. Woody, is finding greater and greater joy, I am sure, in her contacts with the school, and she means much to the students in her contacts with them as well as to the school in her great service as chairman of the Board and advisor with the faculty. Mrs. Woody has had the plan this year of having one member of the faculty and twelve students to luncheon with her on Missionary Day. In this way she will have had some close contact with every student before the close of school.

We continue to rejoice that the spirit as a whole has been exceptionally fine this year. The students are rejoicing in the privileges and opportunities that are theirs. You will be happy to know that very often we call your name in prayer. The girls feel very close to their own trustee.

May God richly bless you, dear friend, in your great service for Him in helping the young women of your state to a better preparation for His service. I am, with love,

Your friend,

—Janie Cree Bose, Principal.

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This Ruby Anniversary

New Helps for Celebrating IT are

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W. M. U. Literature Dept.

1111 Comer Bldg., Birmingham, Ala.

S. E. McAdory of Union, Home Board Missionary to the Indians in Mississippi, writes:

"I attended one of the Indian churches last Sunday, (second Sunday in February) and after the pastor had preached a very earnest sermon, he extended the privileges of the church for membership, and a young Indian man, I suppose about 25 years old, presented himself for membership upon a profession of faith. He was received and arrangements were made at once for the baptismal service. In the afternoon many of the Indians assembled themselves together down at the creek, and even though it was very cold, the preacher, Rev. E. W. Willis, administered the ordinance of baptism. I think the young man who was baptized was as earnest and as happy as any one that I have ever seen when he made a surrender.

"Many people ask me if the Indians are sincere in their church work. I only wish everybody could have witnessed the services that I witnessed last Sunday with the Indians. I think it was a wonderful experience. In fact it was real revival meeting."

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East Mississippi Department

By R. L. Breland

Dr. Silas L. Morris

Silas Lawrence Morris, D.D., was
born near Florence, Rankin Co.,
Miss., July 31, 1854. He was the
son of Darling Pinckney Morris and
his wife, Cyrena Eleanor (Steen)
Morris; his mother was a daughter
of Robert Steen, the first sheriff of
Rankin County. When but three
years old his parents located at
Winn, La., where he grew to man-
hood. His early training was in the
common schools, after which he at-
tended Mississippi College. He re-
ceived his diploma from Baylor Uni-
versity of Texas. He was ordained
to the ministry by the Winfield, La.,
Baptist Church in 1872. His first
pastorate was Marlin, Texas; and
he left there and became financial
secretary of Baylor University, to
which he rendered valuable service,
obtaining sufficient funds to free the
institution from debt.

He was active in the ministry dur-
ing his life, serving as pastor of
Marlin, Texas, Baptist Church;
Winfield, La.; Temple Church, At-
lanta, Ga.; Beech Island, S. C.;
Vinton, La.; Ackerman, Miss.; Scoo-
ba, Miss., and probably others. He
was also a splendid writer and ed-
itor. He was editor of the Guardian,
which was afterwards changed to
The Baptist Forum and was pub-
lished at Atlanta, Ga. It was a
breezy paper, full of good things
and well edited.

As a lecturer he was fluent and
entertaining. Of him Dr. Rowland
has said in his History of Missis-
sippi: "He is a logical thinker, a
forceful and eloquent speaker and
his name has figured prominently
on chautauqua programs as a lec-
turer. His best known subject,
'From Start to Finish', affords Dr.
Morris an opportunity to display
his ability as a humorist and his
power as an entertainer and has
been pronounced by men of note
throughout the South as one of the
finest lectures they ever had the
privilege of hearing."

His last work was with the Anti-
Saloon League of Mississippi. His
soul was in the work and he over-
taxed his physical strength in his
efforts to create sentiment in its
behalf. From his sick bed last
Christmas he sent out his Greetings
to the people of the state urging
them to more zeal for the cause of
prohibition and thanking them for
favors shown. Dr. Morris did his
first work in this capacity with my
church at Coffeetown, and succeeded
in raising a nice sum for the great
cause that was so near to his heart.

On April 30, 1885, Dr. Morris was
married to Miss Hallie Byrd Burle-
son, the daughter of Dr. R. C. and
Mrs. Georgia (Jenkins) Burleson of
Waco, Texas, the former the nestor
of education in that state. Mrs.
Morrison received her education at
Baylor University, of which her
father was president for forty-seven
years. "Ever pure and conscien-
tious, her delicate and ennobling
impress has been left on many stu-
dents and classmates of her historic
alma mater. She glories in the fact
that she was the daughter of a
preacher and is also the wife of a
preacher, and in these roles she has
always enjoyed recognized distinc-
tion." Four children were born to
this union, two died in infancy.
Those who survive are: Mrs. G. A.
Carothers, Jackson, Miss., and S. L.
Morris, Jr., Atlanta, Ga.

I was glad to number Dr. Morris
as one of my most appreciated
friends. I first met him in Newton,
Miss., when he was beginning to
publish the Baptist Forum at At-
lanta, Ga. We have been close
friends ever since. I considered him
among our best men and preachers.

In a recent letter Mrs. Morris
told me of his last illness, which
was from last March to his death in
January of this year. She was by
his bedside constantly, and she says,
"And for six months I had to wait
on him like he was a baby, had to
feed him. The separation cannot be
long at best, but how I will miss
him; so many times I will want to
talk things over with him, for we
have walked together now for 42
years."

May the loving Father comfort
her sad and lonely heart and those
of her children.

Notes and Comments

Last week I received a very much
appreciated letter from Bro. P. W.
Mathews of Coldwater Baptist
Church, Neshoba County. Among
other things he said: "We have
called Rev. Silas Rhodes to be our
pastor for this year. We have elect-
ed Bro. B. E. Turner as Sunday
School Superintendent and Mrs. Kate
Johnson as assistant B. Y. P. U.
Leader. We are hopeful that our
church is going to move right on
now." I noticed in The Record the
other week that the B. Y. P. U. at
that place was on the standard list.

Another letter came in the same
mail from Bro. O. H. Barnett of
Carthage. He said: "I always read
your department in The Baptist Rec-
ord with appreciation. In the issue
of Feb. 9 your mention of Bro. N.

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THE JOHN C. WINSTON CO., Book and Bible Publishers, 124 Winston Bldg., Philadelphia

L. Clarke revived an incident in con-
nection with this good man. It was
back in the '80s, some forty odd
years ago. A man on horseback
hailed at my gate late one afternoon
and asked permission to spend the
night under our roof. I granted his
request, following the example of
my father, who always took care of
strangers passing through that
sparsely settled country. He intro-
duced himself as N. L. Clarke, a
Baptist preacher. Neither I nor my
wife were members of the church
at that time, but we were soon made
to feel that we were in the presence
of a man of God as he talked to us
of the Bible and our relationship to
God. I had never seen him before
and I have never seen him since, but
I hope to see him in the future and
tell him how much his visit meant
to me."

Regret very much to learn of the
poor health of Pastor J. T. Bridges
of Houlika Baptist Church. We pray
that this fine young pastor may soon
be well again.

And certain lovers of the filthy
weed are calling the tobacco tax a
"nuisance" tax again; but they will
tax the poor widow's little mule and
never call it a nuisance; they will
tax her little home almost to con-
fiscation and never call it a nuisance;
they will tax everything a poor fel-
low has got and never call it a nu-
isance, but let the law to tax the
filthy, useless tobacco weed be sug-
gested and a chorus shouts out "nu-
isance"! That shows where their
heart is. If it was taxed out of
existence no one would be hurt.

SOUTHERN BAPTIST HOSPITAL
By Louis J. Bristow, Superintendent

Here are several letters from dif-
ferent parts of the country, indicat-
ing the type of mail we receive day
by day.

Here is one from Mrs. Thomas E.
Nixon, of Church Point, Louisiana,
appealing to us to take care of "one
of our French girls." Mrs. Nixon
says she is worthy of every help
we can give her. She is one of the
best students in this mission acad-
emy, and surgical treatment is nec-
essary to save her eyesight, if not
her life. It will be a joy to us to
help this girl.

The next letter on my desk is from
Charles Town, West Virginia, from
Mrs. A. V. S. M. This is what
she writes: "Believing that the
Baptist Hospital is doing a splendid
work for the Kingdom, and that
Southern Baptists should cheerfully

invest two million dollars there, I
am sending this small check, which
represents my present ability to
help." Such a letter is encouraging
indeed.

The next letter is from Rev. M.
R. Fletcher, of Mobile, Alabama.
He is asking us to admit into the
training school a young woman "of
fine Christian character, a high
school graduate, who has attended
normal school three years, and who
desires to devote her life to the
Christian ministry of healing."

The next letter is from a brother
at Hammond, Louisiana, asking us
to receive free of cost for treatment
his sixteen year old son. A letter
from this brother's pastor accom-
panies the request, in which it is
stated that during the Seventy-five
Million Campaign, the brother con-
tributed liberally and largely, but
financial reverses since have de-
prived him of all his property, and
he now has absolutely nothing.

The next letter is from Missis-
sippi, and asks that we take the wife
of the applicant. This brother says
he is a farmer, and very poor. His
wife has been ill for two years, and
the doctor told him that without
surgical service, she will probably
die.

The next letter is from the city
of New Orleans, a young woman
asking us to receive her without pay
upon the occasion of the birth of her
child. She says her husband has
been out of work for several months.
Her father and mother, who live in
Mississippi, have sent them food,
which has sustained life. "My
mother can't come, for they have
Dr. ...'s, as well as the two chil-
dren of my sister who died last
summer, so they have their hands
full." She adds that her husband
is now in the country looking for
work.

Here is one from Jackson, Missis-
sippi: "We have in our church a
little woman who is the bread win-
ner for the family. She has been
having a hard time making a living,
but now she is sick and the doctors
say they can do nothing for her, but
that "Dr. ... who is on your staff
might be able to give her relief by
a treatment he is giving. I am
writing to ask if your hospital will
take care of her free of charge."

The next letter is from Tangipa-
hoa, the pastor writes in part as
follows: "One week ago today, I
buried an ex-soldier, who left a wife
and four little children. We would
put the little fellows in the chil-
dren's home if there were room.
The little wife is still broken up

(Continued on page 12)

THE POWER OF THE UNSEEN
Jennie N. Standifer
 Part II
 (Continued)

I was aroused from my wretched musings by the ringing of the supper bell. I hastily bathed my face and hid traces of tears by a liberal application of face powder. It was a silent meal, as were others that followed. My jealousy grew until it filled my life with bitterness, and I felt no interest in the making of a home. The housekeeping was left entirely to faithful Mandy. My husband was engrossed in his work as a teacher, and seemed totally blind to my misery. Perhaps in time my jealousy would have passed away had it not been for that picture.

Morning and evening my husband would stand before it in mute adoration. I felt sure that I only received the tranquil affection that comes after the first love has passed from life.

That was a year of torture to me. Gradually I gave up friendly visiting and attending church and other religious gatherings. I felt out of place in the house of prayer. Frequently my husband remarked that I was not looking well and urged me to see a physician, but I refused. There could be no remedy for the invisible malady that was eating out my heart.

During the summer my husband worked on a series of Historical sketches he was preparing for a Northern magazine. Nearly every other member of the college faculty and their families had gone to the seaside or mountains. I declined to go on a visit to my mother or to a health resort. I would not leave the man I loved to gaze daily on that picture. I must be near him although it meant travail of soul.

One morning in September, a few weeks before the opening of the autumn term of the college, a long distance telephone called Professor Linfield to a neighboring city on important business. He kissed me goodbye, saying he would be sure to return before eight o'clock in the evening. Mandy would be on the premises and I would not be afraid to be alone. It was a long, tiresome day. I watched that hated picture all through the morning, and fancied those calm, beautiful eyes were full of reproaches. I had usurped her place, although I was not loved as she had been, and would always be. At times that wonderful face seemed to look on me with hate. Perhaps—the thought brought a shock—I would die soon, and I realized I was unfit to pass into Eternity with a heart too full of hatred and jealousy to permit one single kindly feeling.

By the time the bell rang for the noonday lunch I had worked myself into a nervous frenzy. Mandy wanted to go to a funeral that afternoon and I gave my consent, requesting that she return in time for her evening work.

"I hates to leave you, honey," she said as she was departing, "but it is Calline Wall's fun'rul, and we had a fallin' out when she got my ole man to git 'vorceted' frum me,

and marry her. It tuck years to git hard feelin' outen my heart, but it had to be done 'fore I could have peace, and de Lawd would let de Holy Speerit come into my heart. But wid de Marster heppin' me I done it, and when Calline's husband died, what had been mine, I went to his fun'rul, and wor' mournin'. I'm gwine to put on mournin' at Calline's fun'rul too. Hits mighty good to git all the hard feelin' outen yo' heart and let de blessed Speerit come in."

When Mandy had gone I lay on a couch in the living room, watching that hated picture, and wondering if I could ever empty my heart of jealousy and hate as did Mandy, a poor, ignorant negro.

I fell asleep. When I awoke the room was filled with smoke. The air was stifling from heat, and the roar of flames was deafening. Half blind, and almost suffocating, I staggered to the door which led into the hall. As I opened it flames burst through the aperture and caused me to rush to a window opening on a verandah. The blinds were hard to open, and it seemed an eternity before I could move the fastenings. At last I threw them open, stepped out on the verandah, and turning glanced around the room. The portrait of the woman who had stood between me and happiness was within a few feet of the flames. For an instant my heart thrilled with joy at the thought of that picture crumbling to ashes. Never more would those haunting eyes demand my husband's attention. Never more would that face remind me of the past.

And then came the question: Would the destruction of that picture take away the sinful feelings in my heart? Some psychic impulse bade me save that portrait. The heat was blistering my face and singeing my hair, but I staggered into the room and snatched it from the wall. I reached the verandah just as a crash told of the falling of the roof in the rear of the building. Holding fast to that picture, I made my way to the lawn, where a crowd had gathered. Kindly hands led me to a place of safety before I swooned.

A week later I lay with the downy head of my baby girl close to my heart—that heart which was now so full of thankfulness to my Maker and mother love there was no room for hate—my nurse who was leaving the room for a needed rest, cautioned:

"You must not talk. Let the Professor do the entertaining."

"All right, I will do my best," he promised.

He was standing before her picture—the only thing saved from the burned house. He turned toward me with eyes dim with tears.

"I have been thinking, dear," he said huskily, "that Mother must surely know in that Home of the Blessed, of how you risked your precious life to save her picture. You knew how I loved it, and you did it for me. Words can never thank you, my beloved. I don't believe I ever told you that my older

brother had this portrait painted of Mother the year after he and Roxie were married. She kept it after his death until she married Joyce, then sent it to me. I love it because it is so life-like. If Mother could have lived to see our darling baby! What shall we name her, dearest?"

"Mary! for your mother," I whispered.

One look into my husband's true, loving eyes assured me that there would be no occasion for me to ever be jealous of either the seen or the unseen.

WHO IS A FANATIC?
A. F. Crittendon

At a recent session of the Southern Methodist Educational Association at Memphis, the following resolution was passed: "Resolved, that it is the sense of this association that the nomination of Al Smith would be unfortunate and, in our opinion, would not enlist the support of the educational leaders of the South." At the recent session of the Baptist Convention of Mississippi the following resolution was unanimously and heartily approved: "We, the Baptist State Convention in Grenada assembled this the 17th day of November, 1927, express our deep concern for the law and order of our state and nation and appeal to our great political parties to nominate for all offices, especially that of President, men who are above suspicion as to their practice and purpose of all laws, with emphasis upon the eighteenth amendment." Similar resolutions were adopted by each of the Methodist Conferences in Mississippi, Arkansas and Tennessee, and by the Baptist Conventions of Arkansas and Tennessee. Yet there are those who would put all these preachers and great laymen who compose these conventions and conferences in the fanatic class because they conscientiously oppose the nomination and election of such a wet nullifier of the Constitution as Al Smith. Everybody knows that the South is overwhelmingly dry and Protestant, and if Al Smith, Jim Reed, Governor Ritchie or any other wet candidate is nominated by the Democratic party he can not count on the votes of the educational and spiritual leaders of the South, or on the votes of these who will remain true to their dry principles. If such a candidate should carry a single state in the South it would be an indication that the voters of the South still will vote for any thing that wears the Democratic label regardless of the principles involved. Dr. Charles C. Seecman, President of the great Southern Methodist University said, "In my opinion it is far better to serve notice on the politicians now that the religious issue is bound to come up if Al Smith is nominated than to wait until later." The Southern Baptist Convention, State Baptist Conventions, Methodist Conferences in most, if not all, the southern states have served notice on these politicians that the nomination of Al Smith or any other wet would be disastrous to the moral and spiritual well-being of

DAHLIA FREE
 (One idea ever Warner tuber)

With every request for our price list of finest Dahlias, Gladiolus, Roses, Holland Bulbs. Choice rare Dahlia aristocrats grown from tubers only. Reliable new creations, and prize-winning novelties. Write for list and free tuber today. Guaranteed.

Z. J. STODDARD, Mt. Holly, N. J.

the south, if not disastrous to the democratic party. It is time for those who value principle above party to hark back to the slogan of Dr. Burchard, "Down with rum, Romanism and rebellion" and start a militant campaign for the preservation of the constitution and the basic laws of the land lest these three enemies of our American institutions prove our undoing.

A firm advertising for a salesman received a reply from a man who stated that he was the greatest salesman in the world. They engaged him and gave him three lines to sell anywhere in the country.

After he had been away a week and they received no orders, they were surprised to get a telegram saying:

"I am not the world's greatest salesman. I am the second best. The greatest salesman is the man who got you to buy these lines."—E. H.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Gospel Melodies



COLEMAN'S LATEST SONG BOOK

Distributed By All State Baptist Book Stores

FRESH FROM PRESS

273 Selections—Choice New Songs, Solos, Choruses and the good old Gospel Songs.

ROUND AND SHAPED NOTES
 —ORCHESTRATED—

Don't fail to get samples. Cloth, single 50 cents, two, 90 cents; Manilla, 35 cents and 60 cents, postpaid.

Per Hundred
 Cloth, \$40; Manilla, \$25
 Carriage Extra

BAPTIST BOOK STORE
 502 E. Capitol St., Jackson

The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

We have reached our goal, and gone beyond it. You will find below Bro. Massey's letter to us, written after I sent him our \$64.10. I asked him to make the room a little bit nicer than \$56.00 would have done. Don't you feel proud of yourselves? I feel proud of you, and so does Bro. Massey, and I believe that someone greater, the Lord, is glad. You might go any time you choose, now, and pay a visit to the Orphanage, and our room.

Now, children, we ought to learn about, and help, the other forms of our Baptist work, as well as the Orphanage. So I thought that we would try to raise during the next year a scholarship for a girl student in the Baptist Bible Institute in New Orleans. This will help her to go to school there, and learn how to be a missionary, maybe a home missionary, maybe a foreign one. Perhaps when she gets thro' there, she will work among the Chinese, or the Indians, or as a city missionary among the poor, or in the mountain schools, or any other place God wants her to go. How would you like that? It will cost us \$160.00 a year, or \$13.33 a month. We are well able to do that. We have done much more than that during the past month, but that might not hold out for every month. I still have some money for the Orphanage, and these contributions and whatever comes in between now and the time you read this letter, which is more than a week, will go to the Orphanage. After that, it will go to our B. B. I. girl. Write to me, and send something for her.

With much love to every one of you,
—Mrs. Lipsey.

Contributions to Orphanage Room	
Brought forward	
from last week	\$64.10
Bobbie Joe Wright	1.00
Julia Herring	.25
Leona Louise and	
Lillie Nell Pahnka	.35
Bobbie Neal	1.00
Mars Hill Junior G. A.'s	2.35
Calhoun Ch. Juniors	1.91
Bettie and Dorothy Cupp	1.00
Naomi Carter	.25
Cole Burns, Jr.	.25
Jonelle Sullivan	2.00
Joseph Allmon	.50
Harold Knox	.25
Jeffie and Wilma Dodd	1.00
Natalie Budgers	1.00
Robert Brasfield	.25
S. A. Keen	1.00
Elma Powell	.10
Reddith Prevost	1.00
Beatrice and Earl Prevost	.20
Avie Lee Hill, brother and sister	.75
Mrs. Will Hill	10.00
Mrs. F. C. Wofford	1.00
Judith L. Vickery and aunt	.40
Bobby Roberts	.10
Dorothy Jenkins	1.00
Total	\$93.01

Jackson, Miss., Feb. 11, 1928.
My Dear Mrs. Lipsey and Little Folks of The Baptist Record:
It is with great pleasure that I acknowledge receipt of \$64.10 from you for the equipment of your room at the Baptist Orphanage.

You will never know just what this means to us. Our hearts have been stirred, and lives have been made better because of the noble work which you have done.

We want you and the little folks to come to see us, and if nothing prevents we will have your room ready by the next issue of The Record.

Looking forward with great joy to a visit from you all, I am,

Yours for service, B. E. Massey.

Dear Mrs. Lipsey: Jan. 24, 1928.

I am 9 years old and in the fourth grade. I think your plan for sending money to the Orphanage is grand. Mamma had an operation a few days ago, and has been sick ever since. Your little friend,

Cole Burns.

I hope your Mamma will soon be well, Cole. Thank you for your nice letter, and for the money sent a little later.

Jackson, Miss., Jan. 28, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I am in the second grade. My teacher's name is Miss Bailey and I like her very much. I have three brothers. One is 6 years old and the next one is 2 years old and the youngest one is 2 months old. I love the youngest one best of all. Good-bye.

Antonina Canzoneri.

I saw little brother the other day, Antonina, and I like him mighty well myself.

Dear Mrs. Lipsey: Bassfield, Miss.

I am a little girl nine years old. I go to school and am in the fourth grade.

I belong to the Junior B. Y. P. U. Brother Hemphill has resigned. He was so good, but we have a new preacher now. Haven't heard him preach yet. Yours very truly,

Virgil Robbins.

I think your pastor used to go to Mississippi College, Virgil. Write us again.

Dear Mrs. Lipsey:

I am a little boy just eleven years old and am an only child. Sometimes I am very lonesome, but most of the time I have someone to play with me. I go to school and my mother is my teacher now, as my teacher, Mrs. Aldridge, is sick. I learned the verse you gave us, Mrs. Lipsey, and I am going to try to keep it in mind.

With best wishes for the Circle, I am, Your friend,

Charles Edward Hicks, Jr.

We must have more than 200 members of our Circle, now, Charles Edward, and we are glad to count you on the list.

Dear Mrs. Lipsey: Wanilla, Miss.

I have just been reading your suggestions for the children, and I am very much interested in it.

I am a little girl twelve years of age, with dark brown hair and brown eyes. I go to school at Wanilla, and I am in the seventh grade. My teacher's name is Miss Lillian Johnson from Coffeeville, Miss.

Now I must close for this time. Your friend,

Maxine Johnston.

We have a new plan, now, Maxine, and you will be interested in it, too, I am sure.

Dear Mrs. Lipsey: Petal, Miss.

I am 12 years old, and am in the seventh grade. My two best friends are Mary Elinor Carley and Anita Shirley. My eyes are blue and my hair is about a sand color. I have one brother and sister, Howell and Elizabeth. Howell is 18 and Elizabeth is 17, so I am the baby.

I will continue to write you because I am very interested in your work. Sincerely,

Ethel McDonald.

You must write us again, Ethel, and don't forget about our B. B. I. girl.

Smithdale, Miss., Feb. 6, 1928.

Dear Mrs. Lipsey:

Enclosed find \$2.35 for the Orphanage room. Mars Hill Junior G. A.'s had planned to have a social, but after reading the request for help to furnish the Orphanage room, we decided we would get more pleasure by giving the money to the Orphanage room. Last winter we clothed a little girl there. Every Thanksgiving we send a box. I have re-copied the letters, each little girl was eager to write a few lines to you. Hope you will have space enough to print them, (But don't print mine). Sincerely,

Lottie Tate.

You must pardon me, dear friend, if I publish a letter so full of suggestions as yours. I am sorry I have to cut the little girls' letters a bit.

Dear Mrs. Lipsey:

I am 11 years old, in the fifth grade. I have blue eyes and black hair.

Louis Henry Garner.

Dear Mrs. Lipsey:

I am 13 years old, in the sixth grade. I go to school at Mars Hill.

Jonnie McDowell.

Dear Mrs. Lipsey:

I am thankful I have Father and Mother, and thankful I am able to give to the Orphanage room. I am 14 years old.

Estelle Ratcliff.

Dear Mrs. Lipsey:

I am 10 years old, in the fifth grade. I belong to the G. A. Band. I think it is a great work for children.

Grace Prestridge.

Dear Mrs. Lipsey:

I am 13 years old. My birthday is the 20th of this month. I am in the sixth grade. I go to school at Mars Hill. I am a member of the G. A.'s. Our leader is Miss Lottie Tate.

Carole Butler.

Dear Mrs. Lipsey:

I am 10 years old, in the fifth grade. Have white hair and blue eyes. I am helping with the room.

Marjorie Butler.

Dear Mrs. Lipsey:

I am 10 years old, in the fifth grade. I am helping with the Orphanage room.

Emily Ratcliff.

Dear Mrs. Lipsey:

I am in the seventh grade. Am 12 years old. I am glad that I am able to help on the Orphanage room.

Howard Lea Butler.

Dear Mrs. Lipsey:

I am 13 years old, in the sixth grade, and I am very thankful I am able to give some to the orphans.

Davis Gerald.

Smithdale, Miss., Feb. 6, 1928.

My Dear Mrs. Lipsey:

I am 10 years old. I have black hair and brown eyes. I am in the fifth grade. I am a member of Mars Hill Church. We had service in our new church yesterday for the first time. My Uncle, Edgar Godbold, from Texas spoke to us. I guess you know him. I sure was glad to see him.

Grace Carruth.

Dear Mrs. Lipsey:

I am 10 years old, in the sixth grade. Have brown hair, blue eyes and fair complexion. I am in the G. A.'s.

Bernice Butler.

I am answering you, my eleven dear girls, all together, because of lack of space. It was indeed sweet in you to give up the pleasure of a good time together in a social, in order to make this good contribution to the Orphanage. I thank you eleven separate times, and one extra for Miss Lottie will make a dozen. P. S. I want you to have the social, too, before a great while.

Drew, Miss., Jan. 21, 1928.

Dear Mrs. Lipsey:

Mother read in The Record where

your Circle wanted to furnish one room at the Orphanage. We have what our cook book called the "Poor Treasure", where we put our pennies, and are sending you \$2.00 from it for the room. We hope you will get enough from little boys to fix the room. We are 7 and 8 years old.

Charlie and Webster Watson.

We have almost our full amount now, boys. The little boys have done their part, but we must let the girls have their share, too. Thank you so much for the fine contribution from the "Poor Treasure".

Deemer, Miss., Jan. 23, 1928.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I go to school every day. I am in the second grade. My teacher's name is Miss Lexie Lee Smith. I want to try and be a school teacher some day. I have two little sisters. Helen is 5 years old and Woudeen is 19 months. I'm not going to tell the color of my hair and eyes. I am going to let someone guess. I will quit before I worry Mrs. Lipsey.

A new friend,

Irise Phay Ager.

I think your hair must be brown, with very dark blue eyes. How is that for a guess?

A HAPPY DAY WITH THE SAINTS AT PROVIDENCE

I spent a very happy day Sunday, February 12, with Providence Church, where I was for a long time pastor.

The study of the Sunday School lesson, on the subject of "Christian Growth", was interesting, and the message at the 11:00 o'clock hour by Bro. Tully McRea was an irresistible plea for missions, as it seemed to me. After a sumptuous meal, the afternoon was given to the dedication of the remodeled church building. The house is now both beautiful and adequate for preaching and Sunday School services. It makes a pleasing appearance to the passerby, and stands on the highway about ten miles north of Hattiesburg.

This church has been in existence 110 years, and has had four houses. It was organized in a round log house first Sunday in October, 1818, and built its second house in 1826, repaired it in 1850; built the third house in 1884, and the fourth one in 1904, and remodeled this house in 1928.

An incident of interest to this scribe on this recent visit was the meeting of baby Lee, whose father, grandfather and great-grandfather I had baptized. A happy association.

Bro. Ezell, the pastor, is leading the fine flock of this dear old church in a most worthy way.

Yours in Christ,

—J. P. Williams.

Garner: "How much time did you spend on your math. lesson, Thornton?"

Thornton: "Three hours, sir."

Garner: "Then what happened?"

Thornton: "My desk mate woke me up."

Sunday School Department

SUNDAY SCHOOL LESSON

Feb. 26, 1928

Other Mighty Works of Jesus

Mark 5:22-43

(From Points for Emphasis,
by H. C. Moore)

Golden Text—Thy faith hath made thee whole, Mark 5:34.

1. A Man's Anxiety inspired the appeal by the sea. (1) The suppliant came not from the depths of obscurity but from the crest of local prominence. He was probably the president of the synagogue in his city and hence was in touch with the highest of Jewish authorities throughout the land. He was not so poor but that he could command the highest medical skill in behalf of his family. But all his wealth and power and prominence were of little comfort while he saw his only child sinking rapidly into the embrace of death. When reminded of the presence of Jesus in town he turned from his dying daughter to her only Saviour. (2) The supplication of the broken-hearted father was made to Christ at a feast despite any seeming impropriety. The critics might have considered his attitude an undue humiliation, but he fell on his knees and face at the feet of Jesus. In one thrilling sentence, in tones of piteous solicitude he told his pathetic message, voicing his need, begging for help and declaring his faith. (3) The response of Jesus was immediate and gracious. He waited not for convenience or different companionships but accompanied the anxious father on the way back to his distressed home.

2. A Woman's Illness occasioned the cure on the way. It was but natural that crowds increasing at almost every step should surge around Jairus the synagogue ruler and Jesus the Great Physician. In the thronging crowd there was a poor woman who had been a great sufferer for twelve years. She had been able to secure the most expert medical attention, but the help of many physicians gave her no benefit, but left her growing worse and worse. She had heard the things concerning Jesus and she believed that if she could touch but the hem of his garments she would be healed. In the modesty of her intense hope she came in the crowd behind Jesus and touched his garment's hem, believing in its efficacy. Instantly she felt the thrill of a returned vigor and a new life. But the touch of faith was not allowed to go without an open confession before the crowd and the blessing of him who had healed her. When Jesus looked around to locate the person who had received strength from the reservoir of his power the poor woman feared and trembled anew and came and fell down and told all. But she could never forget the loving an-

swer which Jesus gave her, calling her daughter, commending her faith and bidding her go in peace.

3. A Child's Death was reported by the messengers who hurried from the home of Jairus. The child was rapidly sinking when the father had left her bedside. Now the end had come. It was too late for even Jesus to do any good. They thought he might have rescued her from the clutches of her last gasp, but who can rekindle the extinct fires of life? The contagion of doubt was spreading through the crowd but it must not seize upon the ruler's heart. Jesus knew his own power and Jairus must not question it. So in reassuring tones he bade the ruler not to fear but believe. And the witnesses of the miracle he was about to perform must be chosen from within the circle of faith. Hence, for the first time he selected that inner company of three (Peter, James and John) to be with him. The other nine apostles and the multitude were allowed to go no farther. Their going would accomplish no good. A gaping curiosity is nowhere so repulsive as in the presence of our dead loved ones. So these five went on to the chamber of death.

4. A Saviour's Power was exercised in the resurrection of the child. The hush of the sick room had given way to the noisy lament of the mourners. When Jesus appeared and sought to calm their grief, their wailing gave way to ridicule. Not replying to their remarks, Jesus went on with the work he came to do. He put forth all the mourners and permitted only the believing parents and the three disciples to go with him into the room where the damsel was lying. Then Jesus took the child by the hand and said, "Talitha cumi!" These were the very words spoken by our Lord and Mark translates them, "Damsel, I say unto thee, Arise!" And straightway the child, for she was but twelve years old, rose up from the bed and walked, her restoration to health as well as to life being complete. The intense expectancy of the parents and the disciples now gave way to happiest amazement and tears of joy bounded forth into channels filled a few moments ago with tears of sorrow. It was a great miracle, lifting a home out of the blackest darkness into the brightest noonday.

(Continued from page 9)

and must have medical attention. She has nothing except the four babes. Her father and mother are old." Then follows a pathetic appeal for help.

Here is a letter from Laredo, Texas: "My father had a stroke and is in my home. We are poor and have a large family. He lived most of his life in Louisiana, and was a deacon in his church. My

mother is dead and he has no one to look after him but me. We are unable to care for him, and I am appealing to you to take care of him in the hospital. We cannot pay anything."

Here is a letter from the Reverend Frank Tripp, of Minden, one of the most prominent pastors of Louisiana. He is expressing his appreciation of our services given without cost to an aged member of his church. This patient is the widow of a preacher who was perhaps as prominent and influential and useful as any Baptist preacher who ever lived in Louisiana.

Here is a letter from Evangelist John W. Ham, telling me of a young woman whose husband is worthy but poor. The young woman needs hospitalization and her husband who is yet a student is not able to bear the cost. Will we take her?

This hospital did more than \$5,000 worth of absolutely free work in January, and has done about \$60,000 worth since it opened, less than two years ago. I have before me a letter from a prominent Mississippi pastor, received today, in which he says: "We are hopeful that the S. B. C. does not do the radical thing in getting rid of your institution."

The Baptist Record takes pride in carrying high class advertising. You will find lots of good things in the ad columns. For example, see this week Mr. Berry's announcement about Hillman College.

We don't have a wedding around our offices every day. But when we do it is an event. The Manager of The Baptist Press, Mr. Osborne L. Davenport, was married Feb. 18, to Miss Lois Williamson of Jackson. Long life and a happy one!

WHAT AM I TO DO

In the Feb. 9th issue of The Record, there appeared a stirring and heart rending appeal from Mrs. Henderson on behalf of our Orphanage at Jackson. It has set many of us thinking. Our hearts are moved because such conditions exist in one of our institutions. No mother or father can read it without feeling very keenly the responsibility upon them. How can we retire each night, sleep soundly and restful upon good comfortable beds, while boys and girls who have no mothers and fathers and whom we have taken to care for, try to sleep on such as has been described.

Mrs. Henderson began by asking, "Are you a Baptist?" Now I ask the question, "What kind of Baptist?" What am I to do with such appeals coming in as they are, and take care of all other obligations? This writer is honestly in a corner. Let me explain.

First, we have been asked to put on the Cooperative Program in our churches, that is make a Unified Budget. We have endeavored to do this thing, even though we have had to work night and day to do it. We have been telling the pastors and the folk that this would take care of all our causes for this year.

Second, we are asked by our Secretary to work for the Cooperative Program and discourage designated gifts among our folk. This we believe, and have been trying to follow.

Again our Stewardship Director, Bro. Hodges, in the same issue tells us that if we do not follow the plans, we may be called "slackers". Now none of us wants to be called that. Again he leads us to believe that this is the best plan that Baptists have had that we can best obey the Great Commission through it. All of this we concede.

We again recall that our Secretary took issue with the Foreign Mission Board some weeks ago, because they were, in a way, soliciting gifts from the churches direct. We were heartily in sympathy with Dr. Gunter in this.

However, now comes the appeal weekly, and last week a special appeal from one of our needy state institutions. If I am a real Baptist, these appeals should appeal to me; yet if I am a good Baptist, I will support the Cooperative Program which has a Unified Budget. Now please tell me where I am or what I am. The writer is County Organizer of his county and has, with the splendid cooperation of the pastors, succeeded in getting the Cooperative Program adopted in every church except two and before this is in print, they will have adopted.

But here is where the rub comes again. Just as I am about to close this work, a letter comes to me from one of the finest ladies of our county, whose very heart is bleeding, with the appeal in last week's paper, asking me to go back over the county and ask the churches for a special offering for the Orphanage. I must ask the pastors to take it up. I must go to my church and admit my mistake of a few weeks ago. If I advise against it, then I am branded as a heartless pastor. If I go and ask for it, then I have destroyed what I have said and done

(Continued on page 16)

Your Boy

should be taught to save.
It is a habit that is well
worth cultivating.

BEGIN HERE

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our College Training Schools

The last week in November, 1927, was our B. Y. P. U. Training School Week for Blue Mountain, but since Christmas we have been holding these training schools in the other three Baptist colleges. Three weeks ago at Clarke College, Miss Durscherl and Mr. and Mrs. Ware led the students in the study of The General B. Y. P. U. Organization, The Senior B. Y. P. U. Manual and Pilgrim's Progress for the B. Y. P. U. The week was marked in every way with success. Two weeks ago the Woman's College had their Training School with Miss Durscherl, Miss Virginia Caperton and your State Secretary leading the classes in The Leaders Manual, Pilgrim's Progress and A General B. Y. P. U. Organization. 250 took the work in these classes; while they were meeting a class was also taught for the girls of the college Epworth League by one of the Methodist workers of the city; this class was well attended. The week's work was marked with success. In the afternoons of this week we had classes at State Teachers College with a good interest and helpful results. This week the Mississippi College B. Y. P. U. Training School is in progress, and the attendance is perhaps the largest we have ever had. The work includes the girls of Hillman College and the Juniors and Intermediates of the church at Clinton. We will have a more definite report from this school later. We touch the entire state through our work among our students.

Willing Workers, First Church, Columbus

The Willing Workers B. Y. P. U. of Columbus First Church has elected officers for the ensuing year as follows: Mildred Gill, President; Love Cooper, Vice-President; Susie Holmes, Secretary; Adelaide Jamison, Corresponding Secretary; Inez Harden, Chorister; Frances Hendrix, Treasurer; Mary Belle Anderson, Pianist; and Mildred Moore, Adelle Reeves, Group Captains. We are planning to be A-1 this quarter and to remedy the defects of last quarter. We are giving a special feature for the Weekly Assembly next Sunday illustrating "Standardization". We hope to follow the year's schedule in this way.

Adelaide Jamison, Cor. Sec.

We call attention to the last suggestion of this report and that is the fact that the B. Y. P. U.'s of this church are using the Schedule of Activities and are emphasizing each month in some special way at the Weekly Assembly of the B. Y. P. U.'s. A fine suggestion.

"The Best Meeting We Have Had Yet"

The above heading, "The Best Meeting We Have Had Yet", is a quotation from the President of the Perry County Associational B. Y. P. U., Mrs. W. G. Griffiths of Beaumont. Their meeting was held at Buck Creek Church on the last fifth Sunday. They had a record breaking crowd, EVERY church in the county represented. FIFTY young people from the various B. Y. P. U.'s in the Association were on the program in some special way, which marked the program as being one of the very best ever rendered. One of the Beaumont Intermediate Unions (four members) had charge of the devotional. The Richton Intermediates gave the play, "The Ups and Downs of An Intermediate B. Y. P. U."; the New Augusta Seniors gave a demonstration of a Program Planning meeting; members of the Progress Senior Union sang as a special number, "It Pays to Serve Jesus"; the Indian Springs Seniors gave the play, "The Budget Family", and Bro. J. L. Low, the "County B. Y. P. U. Pastor", brought a splendid missionary message. We can see from this splendid report why the meeting could be termed "The Best We Have Had Yet".

The "B. Y. P. U. Idea" Trade Store

Well, here it is. We are drawing near to the time when we will meet in our fifteenth session of our State Sunday School and B. Y. P. U. Convention. At Hattiesburg, March 20-22, we will be expecting to meet you there, and as to this Trade Store! Well, you will be hearing all along about it, but accept this as if it were the last announcement about it. We will have a display room and in this room we want to display the ideas that you have had during the past years. Any idea you have had, whether you used it or not, is WANTED for our trade store. Any idea as to a special program, social, poster, committee meetings, election of officers, installation of officers, graduation exercises, work of sponsors, etc., etc. In exchange for these ideas you bring you will receive numbers of others, so practice the B. Y. P. U. SPIRIT and pass on to others the things that have helped you. You may send these ideas in any time from now on, the sooner the better, to First Baptist Church, Hattiesburg.

Winona Elects Director

The Winona Church in December elected to the office of Director, Mrs. V. E. Boston, and the first of the year she took over the work. The unions have all been re-organized and the year's work started off in a fine way. Mrs. Boston is setting before the unions our state program

for the year, and is leading them in a fine way to see that B. Y. P. U. is a very distinctive part of the church, that it is a religious organization and has for its purpose the training of young Christians for larger service in the Master's cause. They have worked out a special record system that keeps each member's record on one card for the entire year. We will be hearing good things from the Winona Unions and expect to enroll all of them among our A-1 B. Y. P. U.'s.

Arkabutla Organizes Junior Union

We are delighted to report a new Junior B. Y. P. U. This time it is the Arkabutla Church reporting, a prospective membership of twelve with Miss May Holloway as their Leader; Josephine May is their President; Louise Presley, Vice-President, and Warner B. Metcalf is Secretary-Treasurer. The Intermediate Union of this church is a happy bunch numbering thirty-two, with Mrs. H. L. Murphy as Leader; Willina Brown, President; Virginia Kate May, Secretary; Sidney Lee May, Pianist; Maury Moore, Chorister; with Waters Patrick, Wesley Woolfolk, Loyce Woolfolk and Hugh Murphy as Group Captains.

This Week

We have mailed to every B. Y. P. U. an envelope containing a poster for Study Course Week, with some other things. NOW we are hoping that every Mississippi B. Y. P. U. is going to observe STUDY COURSE WEEK.

A Good Chance for Pastors

What better chance has a pastor of coming to know in a special way his young people than to meet with them every day for a week in a two hours' study of some one of our study course books. Take advantage of it, pastors.

Some New Books

We have THREE NEW BOOKS for our study course. The Intermediate Manual has been revised, and we have an entirely new Junior B. Y. P. U. Manual. The name of this manual is "THE JUNIOR B. Y. P. U. MANUAL". The old Junior Manual had the title "THE NEW JUNIOR B. Y. P. U. MANUAL". This Junior Manual that is just off the press is by Mrs. Ina Lambdin, so when you order your books state that you want these new books. We have a new Intermediate Study Course Book, "The Meaning of Church Membership", which will be found a most helpful study for our Intermediates.

INVERNESS

Quite a number of the members of our church and Sunday School read with a great deal of interest the article in the last week's issue of The Baptist Record, written by Mrs. Lizzie George Henderson of Greenwood, Miss., in regard to the needy and run down condition of our Baptist Orphans' Home, so we had this article read in our Sunday School last Sunday morning, and it

made a very deep impression on all the people present. The matter was discussed a few minutes and we asked for private subscriptions to be given to this very worthy cause and there were only seventy people present, and they very promptly subscribed and paid \$100.00 and turned over to our Sunday School Treasurer with instructions to send it to our Orphans' Home.

And we also wish to take this opportunity to thank Mrs. Lizzie George Henderson for this splendid article that she wrote for your paper and for the noble work that she is doing for the cause in every way. Our people gave very liberally and cheerfully and said that if they had known this condition of affairs at the Orphans' Home, they would have been making contributions long before now. I am sure that Mrs. Henderson's article will wake our people up all over the state. I am,

Yours very truly,

—P. A. Price,
Superintendent Sunday School.

OAK GROVE CHURCH

This is my third year with the people at Oak Grove. The Lord is wonderfully blessing us there.

We have a good Sunday School and a B. Y. P. U., and we have put on the Budget and put The Baptist Record in the Budget and sending it to every home. The mission spirit is growing. The church doubled last year what it did the year before, and is going to do more this year than it has ever done. I have never worked with a greater people. They are always ready to do when the right thing is put before them. They made this pastor and family feel good by giving them a nice chair just before Christmas, and then a few weeks later Brother Brock put a nice pig in the pastor's hog pen, and also the church voted to pay the pastor every month. And so all this makes the pastor feel like doing his very best, so, brethren, pray for us that this may be the greatest year in the history of Oak Grove Church.

—A. P. Wells, Pastor.

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,
Dr. Harvey F. Garrison,
Jackson, Mississippi.

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SANATORIUM
El Paso, Texas

COLLEGE COLUMN

MISSISSIPPI COLLEGE NOTES
Bible Reading Contest in the
Ministerial Association

In the regular meeting of the Ministerial Association, Tuesday night, February 4th, the Annual Bible Reading Contest took place. Fifteen young preachers competed with each other for the reward of the \$10.00 set of books given annually by Dr. P. I. Lipsey, editor of The Baptist Record.

Mr. William Lowrey Compere, president of the organization and winner of the Bible Reading Contest last year, was the master of ceremonies. Dr. B. H. Lovelace, Dr. H. M. Harris, and Prof. J. R. Hitt were the three judges, and theirs was no easy task, for many of these young preachers read their Bible well. The passage of Scripture read was Romans 12:3-9. Each contestant stayed out of the room until his turn to read came and each read out of the same Bible. Bro. E. E. Smith, who is in his first year at Mississippi College, was the winner of the contest and will receive the nice gift of books from Dr. Lipsey.

The Association wishes to thank Dr. Lipsey for his gift and his interest, and we hope this contest will help greatly to interest the ministerial students in that all important task of learning to read the Bible with poise, correctness and the right interpretation.

—Reporter.

BLUE MOUNTAIN COLLEGE
NEWS

B. Y. P. U.

The College B. Y. P. U. has set for its goal this month, 100% in Daily Bible Readings. On the first Sunday night after this goal was set, one union was 100% and two others had only one girl each who failed to do the readings. We feel that this is a splendid beginning and that we shall reach our goal before the end of the month.

We were glad to have the College Epworth League present the playlet, "Aunt Tilly Learns To Tithe", at the General Assembly of B. Y. P. U. last Sunday night.

We wish to express our thanks to Mrs. B. O. McGee, of Leland, Mississippi, for the following books donated to the B. S. U. library of B. M. C.:

1. A Search For Souls—L. R. Scarborough.
2. Winning to Christ—P. E. Burroughs.
3. Messages of Mercy—H. M. Wharton.
4. Visitation Evangelism—A. E. Carnahan.
5. With Christ After the Lost—L. R. Scarborough.

We also thank Miss Cornelia Rolow for the book "Star Trails" which she donated to the library.

—Ruby Talbot,
B. S. U. Reporter.

M. S. C. W.

For the past week Dr. Clay I.

Hudson has been in Columbus. He will always be remembered by the college girls for his noonday prayer services, at which he used as his topic, "My Intercessor"—based on the book of Hebrews. Each afternoon from four until five he gave a lecture course on "Growing A Church". He is splendid: a combination of knowledge and personality. From seven until eight each night Dr. Hudson was at the First Baptist Church. It is interesting to know that he and Dr. Franks are old schoolmates. Equally as interesting is the fact that Dr. Hudson is probably the only man in the United States doing his particular type of work. He is in the Church Administration Department of the Southern Baptist Board.

The M. S. C. W. Baptist girls are revelling in that privilege given them by Leap Year. This week found five hundred hearts going to A. & M. Just think! Five hundred hearts! But true to their type, the girls were being cruelly clever, for attached to each Valentine was an envelope which solicited sixteen pennies from each young Lochinvar. All the money received is to go to the "Mile of Pennies" begun in November. If you've a Baptist son at A. & M., please send him a special quarter with orders to "ship same to M. S. C. W.". We're not mercenary—we're poor.

—Marie Smith, Reporter.

MISSISSIPPI WOMAN'S COLLEGE

The B. Y. P. U. Study Course last week was very successful. Mr. Auber J. Wilds taught "The General Organization of the B. Y. P. U.". Miss Cecelia Durscherl taught "The Junior-Intermediate Leader". Miss Caperton taught "Pilgrim's Progress", and Mr. Harrell of Hattiesburg taught the Epworth League Handbook to the Methodist girls. The whole program ran from 6:15 to 7:15 each evening. The first 15 minutes were taken up in the general assembly directed by Mr. Wilds. The freshman, sophomore, junior and senior classes contested with each other for the largest attendance. The senior class carried away the banner, with the juniors as close contestants.

Miss Emma J. Leachman, field worker of the Home Mission Board of the Southern Baptist Convention, has been at the Woman's College this week. She has been at the chapel exercises three mornings and her talks have been very educational and spiritual. Before Miss Leachman became a field worker she taught Practical Missions at the W. M. U. Training School at Louisville. Her work in Hattiesburg and at the Woman's College has been very much appreciated and enjoyed by all that were fortunate enough to hear her.

STATE TEACHERS COLLEGE
NEWS

Plea for More Home Mission Work
Miss Emma Leachman spoke to

the students of S. T. C. on February 14 of the mission work in the bounds of the Southern Baptist Convention Board. She made the need vivid and clear for more mission work to be done. Miss Leachman also attended the noon-day prayer meeting on Friday.

New Life in Lowrey B. Y. P. U.

The Lowrey B. Y. P. U. took the banner away from the Pennebaker union last Sunday. They also reported 100% in Bible readings. The union is especially glad because they have been holding fourth place among the unions. They intend to improve on their record and to hold first place again next week.

Interesting Programs in Pennebaker
Union

A differently arranged room greets the members of this B. Y. P. U. each Sunday night. Last Sunday, the new president had the chairs arranged in the shape of a huge heart, the blackboard reminded us of the place of the heart in Christian work, and the hymns were heart songs. The program was very interesting.

Sunday School Classes Hike

The two Sunday School classes of girls, and the boys' class of Fifth Avenue Church enjoyed a hike to the woods February 11. The day was perfect, and the hike a joy.

Valentine Party at First Baptist
Church

The Excelsior Class of the First Baptist Church, composed of young ladies from the State Teachers College, enjoyed a delightful Valentine party in the Young People's Department of the church last Saturday night. The room was artistically decorated in red crepe paper and hearts. Miss Rubye Flanagan, second vice-president of the class, had planned a number of interesting games, assisted by Misses Opal Coleman and Pauline Vanlandingham, and the evening passed most pleasantly.

At the conclusion of the games brick ice cream with heart centers, and heart shaped cakes were served. About fifty were present to enjoy the hospitality of the class. Members of the Senior and Junior Baracas were guests of the Excelsiors.

The B. S. U. of Woman's College is
Guest at Luncheon

One of the most delightful social occasions of the college year was the luncheon tendered the members of the Baptist Student Union Council of Mississippi Woman's College by the council of S. T. C. in the Home Economics Department of the Teachers College Monday evening.

The purpose of the gathering was to enable the two councils to get better acquainted with each other and to exchange ideas that might prove helpful in the religious work among Baptist students of both colleges.

The decorations were appropriate to the season, red crepe paper and hearts being festooned from the lights, while potted plants and bowls

IN MEMORIAM

Sullivan

Mrs. Sallie Sullivan, born Jan. 21, 1838, died Feb. 10, 1928. She was married to D. D. Sullivan Nov. 12, 1857. She was the mother of nine children, 5 boys and 4 girls—3 dead and 6 living. She leaves 35 grandchildren and 47 great-grandchildren. She joined Concord Baptist Church in Smith County Sept. 23, 1855, was baptized by Rev. Joe Chandler. Her membership has been many years at White Oak.

She was buried at Sardis Cemetery. I was assisted in the service by Brother Webster Bishop. Sister Sullivan was a good wife, faithful mother, a good neighbor, loyal to her church. She often talked to me about being ready and was anxious to go to the Heavenly Home.

—D. W. Moulder.

of flowers added to the beauty of the scene. The place cards carried out the Valentine idea, and the favors were tiny baskets filled with candy hearts. A delicious two course luncheon was served by Alma Lee Denman, Elizabeth Gibson, and Myrtle Mahaffey.

A. L. Nix, president of the B. S. U. at S. T. C., acted as toastmaster of the occasion and made a short speech of welcome, which was graciously responded to by Virginia Lofton, president of the B. S. U. at Woman's College. Short talks were also made by Dr. Johnson, president of M. W. C.; Dr. Lowrey, faculty advisor of the S. T. C. Union; Mr. Cicero Bradley, faculty advisor of the Woman's College B. S. U., and J. H. Pennebaker, Baptist Student Secretary at S. T. C. Those enjoying this delightful occasion were: Virginia Lofton, Johnnie Williamson, Georgia Fancher, Virginia Withers, Lucy Wall, Auris Pender, Frances Landrum, Willie Jones Harper, Willie Mize, Burmah Burris, Jessie Johnson, Jacqueline Johnson, Charmin Williamson, Roberta Lovelace, Ora Ezell, Louise Webb, Ida Kate Polk, Dr. J. L. Johnson, and Mr. Cicero Bradley, all from M. W. C.; Eileen Burris, Julia Jones, Orena Wade, Bert Scrivner, Gwendolen Ellis, Eddie Peters, Lucile Davis, A. L. Nix, W. L. White, Dr. W. T. Lowrey, Mr. nad Mrs. J. H. Pennebaker, from S. T. C.

The four Baptist Young People's Unions at S. T. C. are showing renewed interest and enthusiasm since the new officers were elected the first of the month. An effort is being made to enlist every Baptist student on the campus in one of the organizations. The unions with their respective presidents are as follows: Sunshine, Pauline Vanlandingham, Clahoun City, Miss.; Ever Ready, W. D. Brewer, Richton, Miss.; Lowrey, Edna Lois Bullock, Poplarville, Miss.; Pennebaker, Margaret Ellis, Ocean Springs, Miss.

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CHAUTAUQUA OF MISSIONS HELD BY LOUISVILLE SEMINARY STUDENTS

By Chas. F. Leek, Publicity Secretary

Students at the Southern Baptist Theological Seminary conducted a Missionary Chautauqua recently in which members of the faculty, returned missionaries, and students from the United States and foreign lands participated. Bro. C. N. Parker of Virginia was chairman of arrangements.

The themes for the five divisions of the program were: "Do Present Conditions Suggest a Reduction of Foreign Missionary Activity?" "Are Foreign Missions Succeeding or Failing?" "The Missionary at His Task"; "The Call of the Homeland"; and "A Survey of Baptist Work and Responsibility in the World".

The latter theme was discussed by Dr. W. O. Carver, professor of Missions and Religions. Dr. Gaines S. Dobbins, professor of Christian Education and Church Efficiency, spoke on "The Call of the Homeland". Other speakers were from among the students and were: Dr. G. W. Bouldin of Japan, W. H. Tipton of China, Hui Young, a native of China, Yoshio Mizumachi, a native of Japan, J. F. Soren, a native of Brazil, John Christea, a native of Roumania, Geo. A. Bowdler of Argentina, M. T. Rankin of China, A. R. Crabtree of Brazil, Dr. E. Dargan Smith of China, H. C. Etter of China, W. C. Tyler of Mississippi, and John L. Riffey of Arkansas.

Devotional was conducted each evening by C. M. Townsend of North Carolina, John G. Buyse, a native of South Africa, R. L. Chadwick of Virginia, H. M. Reaves of South Carolina, and A. S. Gillespie of North Carolina. J. Davidson Taylor of Mississippi conducted the music.

Professor J. McKee Adams, who teaches Biblical Introduction in the Louisville Seminary, recently arrived in Jerusalem on his tour of the Holy Land and adjacent territory. Prof. Adams is spending his sabbatical year studying in the cradle land of Christianity. He will resume his Seminary duties next fall. Rev. H. C. Walker has been acting instructor in his stead.

Founders' Day at the Southern Baptist Theological Seminary was observed January 11, with Prof. J. B. Tidwell of Baylor and Prof. Chas. S. Farris of Stetson as the speakers.

Dr. Everett Gill, European Representative of the S. B. C., is on furlough and is making his home in Louisville, where he recently delivered a special series of lectures at the Southern Seminary on European conditions.

The Norton Lectures at the Southern Baptist Theological Seminary were delivered this session by Dr. Luther A. Weigle, Professor of Religious Education at Yale Divinity School, who spoke on "The Bearing of Modern Psychology on the Psychology of Religion". The chapel was filled for each of his lectures on

Behaviorism, Freudianism, and Psycho-analysis.

One of the most unique addresses ever given at the Louisville Seminary was made by Dr. Gabriel R. McGuire of Clarksburg, W. Va., who punctuated his striking verbal portrayal of conditions in Africa with dramatization and a rapid exchange of costumes, weapons, reptile and animal skins, etc.

THIS, TOO, IS CONVENTION WORK

By O. L. Hailey

My attention has been arrested in reading the denominational papers, especially the correspondence and the books published for special classes. When they refer to the work which we are doing they name Foreign Missions, Home Missions, Education, Ministerial Relief and W. M. U., but rarely do they mention the Convention's effort to help educate negro Baptist preachers, and not often do they refer to the work of the Inter-Board Commission.

It is easy to see how this happens, and no complaint is here made because of this oversight, for both the Seminary and the Inter-Board Commission are newer than these other phases of our work. The Inter-Board Commission is safely cared for because it is included in the work of all the Boards, and ought to be in the minds of all our workers. But the American Baptist Theological Seminary, while a new work, is not being handled by what we call a Board, but it is, to all intents and purposes, a Board. It is handled by a commission of the Southern Baptist Convention, and definitely organized and incorporated, and is included in the uniform program. What I should be glad to see, is that the Seminary shall be included when the list of activities is mentioned, because it is unique and distinct from any other organized activity.

I wish you, Brother Editor, since you have been so uniformly considerate, would let me sound this note, that all your readers may be reminded that the Seminary for the education of negro Baptist preachers is one phase of the Convention's organized work.

May I say one more thing? I have been sending, through the mails, to many of our pastors, a statement about a Students' Aid Fund, which we are just beginning

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D. R. MAYO

KNOXVILLE :: :: TENNESSEE

to raise to help these needy young preachers. Some have an idea that I was asking for a special collection to be made in the churches. This was not what I had in mind. I simply wanted to have the brotherhood know about this so that if any generous individuals should feel like adding an extra bit to help this worthy cause, they might be encouraged to send an individual offering. No large offering is expected or sought, but some will want to help and some will help. I will appreciate your assistance in stirring up the pure minds of the brethren.

FIFTH AVENUE, HATTIESBURG

Please let me speak a word this morning through The Record pages. Yesterday was my birthday. A special invitation came to us to attend the choir practice last evening at one of our homes. When Mrs. Youngblood and I got to the home we found that something unusual was in the air. The living and dining rooms were nearly full of people, and this was not usual on such occasions. People kept coming in until there were about sixty present. After a while we were escorted out of the living room into the dining room, where we found the dining table covered with good things for us. Almost everything in the way of eats, and some other gifts, were there. Right in the middle of the table was a large birthday cake with forty-four candles on it. Of course I would not indicate my age, but am just telling how many candles there were.

There followed an hour of good fellowship, with talking and singing. I am sure that love is the big thing in this world. And since this is true, we feel this morning that we are about the richest people in all the country-side.

Yours in Jesus,

—D. A. Youngblood.

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BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"Books, like proverbs, receive their chief value from the stamp and esteem of the ages through which they have passed"—Sir William Temple.

A Pilgrimage to Palestine, by Harry Emerson Fosdick. New York: The Macmillan Company. 332 pages, price \$2.50.

The title is appealing. Next to a trip to Palestine is to enjoy reading about one. The author's name adds interest to this fascinating book, for we all know the charm of his pen and his ability to describe what he has seen. His four months' stay in Egypt, Palestine and Syria has enabled him to bring to his readers vivid impressions and much valuable information regarding these most interesting lands. His thorough knowledge of Bible history empowers him to give a splendid background upon which events and incidents, ancient and modern, are painted with amazing skill. I have been greatly entertained and instructed by the reading of this book. However, there are some phases of the book that are disappointing. Instead of helping his readers to solve some of the seeming difficulties of the Bible the author has intensified them and made them harder to understand. Again, no reference is made to any miracle of the Bible that would lead the reader to conclude that Mr. Fosdick believed in miracles. It is quite evident that he does not. How anyone could travel about in that land made sacred by the life, words, and deeds of our Lord and never find one place immortalized by some deed of mercy performed by him is more than I can understand!

The Functioning Church, by P. E. Burroughs. Nashville: Baptist Sunday School Board. Price 75c.

When this book came into my hands and I read the title it made me shudder. Question: Is my church functioning? Every serious minded pastor and layman will ask that question. Oh, yes, they are functioning in a way, but they are not measuring up to the standard of what they ought to be. We do not think that the church has lost its power and is doomed. With all its shortcomings it is still the most powerful institution in the world. This book presents a study of the local church in all phases of its work and organization and shows how it can be strengthened and made a greater power for good. A copy of this book should be in the hands of every pastor and of many leading members in their churches. It is calculated to do great good.

Messages of Mercy, by Henry M. Wharton, D.D., with Introduction by Dr. Geo. W. McDaniel. Baptist Sunday School Board, Nashville. \$1.75.

Many years ago while a student in

the Seminary at Louisville I had the pleasure of hearing Dr. Wharton in a series of evangelistic meetings. All who have attended such meetings know what a privilege that is. Next to that is the privilege of having a volume of his sermons to enjoy. In these sermons one will find the pure gospel preached in all its sweetness, simplicity and power. Thousands will be profited by the reading of these gospel messages.

Stewardship in the Life of Women, by Helen Kingsbury Wallace, Field Specialist, Stewardship Committee, Northern Baptist Convention. Revell. \$1.00.

There is a delicate charm about this little book and the reader is impressed with it at the outset. The headings of the chapters are attractive indeed: I. The Woman with a Little Room—the Stewardship of Hospitality. II. The Woman with a Needle—the Stewardship of Sewing. III. The Woman with a Costly Offering—the Stewardship of Money. IV. The Woman with an Hour—the Stewardship of Time. V. The Woman with a Little Son—the Stewardship of Family. VI. The Woman with a Message—the Stewardship of the Gospel. Many groups of women should be formed for the purpose of studying and discussing this unique and interesting book.

The Measure of Margaret, A Tale of India, by Isabel Brown Rose. New York: Fleming H. Revell Company. \$1.75.

This is primarily a story of India, showing the ignorance and superstitions of the people and impressing us with the need of the missionary there, especially the medical missionary. However, there is carefully woven into the story the romance of Margaret, the lovely Scotch girl, and Dr. Tracy, an American professor of archaeology. Then there is the delightful characterization of "Angel", Dr. Tracy's beloved aunt who is an old fashioned bundle of optimism, worshipping her affectionate nephew. In addition to getting a realistic view of India, the reader also is given a glimpse of Naples, Vesuvius, Pompeii and the Eternal City. The book is written in an easy, simple style which is both pleasing and interesting.

Yvonne of Braithwaite, a Romance of the Mississippi Delta, by Marie Bankhead Owen with an Introduction by John Sharp Williams. Boston: L. C. Page Company. \$2.00.

Yvonne, the little French ward of George Knox, the hero of this romance, was entrusted to him by her dying father after an explosion on board the ship upon which Knox was returning after several years of travel abroad. When Knox reaches his plantation, Braithwaite, he finds that all his family, as well as many of his neighbors, have all died in a scourge of yellow fever. He immediately starts to work and there follows an interesting account of his attaining prominence as a cotton grower, a political leader, and the object of his young ward's love. It is a delightful romance and written in a fascinating manner by one who knows the Old South.

The Exile, by Mary Johnston.

Little, Brown and Company. \$2.50.

Richard Kaye is exiled to Eldorado Island for having resisted the government which is under the rule of a Dictator. The author has projected the story into the future and states in the beginning that "the events of this narrative are not put down in school histories". It is a haunting, weird story that grips the reader with its hints of reincarnation and its exile of long ago of Rainbird who still walks abroad. Kaye inhabits the house of this last exile and makes it livable. He remains there only a year, because his country comes from under the rule of its Dictator, and Kaye is released from his exile, leaving behind the woman he loves, Naomi Thorne, to go back to his country which needs him under its new regime. The story is unusual—so different that it is a relief from the ordinary novel.

Deedah's Wonderful Year, by Hildegard Hawthorne. D. Appleton Company, New York. \$1.75.

The story is that of a young girl who has gone with her aunt for a year abroad. On the boat she meets her best girl friend who has played a large part in the previous books in which Deedah has appeared. The two girls make friends with a boy their own age, and later, in England, the three play a vital part in restoring happiness to the boy's aunt with whom he has gone to live in order that he might take the place of her own son who was believed to have been killed in the World War. The book will be interesting to young readers, and valuable in that they will learn much about foreign lands and customs by reading of Deedah's adventures and experiences.

The Baptist Sunday School Board, Nashville, sends the following books: **The Junior B. Y. P. U. Manual**, by Ina S. Lambdin, rewritten from The New Junior B. Y. P. U. Manual by Lucy T. Sprecker and published in 1922. **Intermediate B. Y. P. U. Manual**, by F. E. Lee, revised in 1927. **The Meaning of Church Membership**, by Sadie Tiller Crawley. **Studying for Service**, by Rev. and Mrs. J. R. Black, designed especially for Juniors. These four books will be of great assistance to B. Y. P. U. leaders and will prove to be not only interesting but also instructive as study books for the various groups for which they are intended.

Gospel Melodies, by Robert H. Coleman, Editor and Publisher, Slaughter Building, Dallas, Texas. Single copy 50c; \$40.00 per hundred.

We are indebted to Mr. Coleman

for another fine collection of hymns and gospel songs. In this little book of convenient size and popular price one can find just about what he wants for the ordinary service—songs new and old with a goodly number of standard hymns.

(Continued from page 12)
before. Am I dreaming about this matter?

Now where is the trouble? No one can deny the need of Bro. Massey and the Orphanage. No one can deny that this is New Testament religion to help these little fatherless tots. On the other hand, no one can deny that it is better to have a plan that will give them money to buy groceries the year round rather than just in the autumn season. But viewing the situation from every side, we are bound to confess that something is wrong in the land. Our program is top heavy somewhere. We know that God is not going to prosper us if we neglect these "little ones". Will we turn a deaf ear to the cries of these helpless boys and girls? When we spend almost as much for athletics in one year in ONE of our educational institutions as we give to an ENTIRE institution in the same year, it is evident that something is wrong somewhere. There is one thing that is evident from past experiences, if we do not mend it, God will, in his own way, maybe to our sorrow.

A Hopeful Baptist,

—J. C. Wells.

Senatobia, Miss.

A teacher in a lower grade was instructing her pupils in the use of a hyphen. Among the examples given by the children was the word "bird-cage."

"That's right," encouragingly remarked the teacher. "Now, Paul, tell me why we put a hyphen in 'bird-cage'."

"It's for the bird to sit on," was the startling rejoinder.—Ex.

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